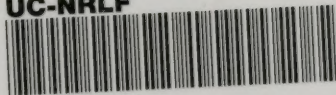


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PHOENISSAE OF EURIPIDES
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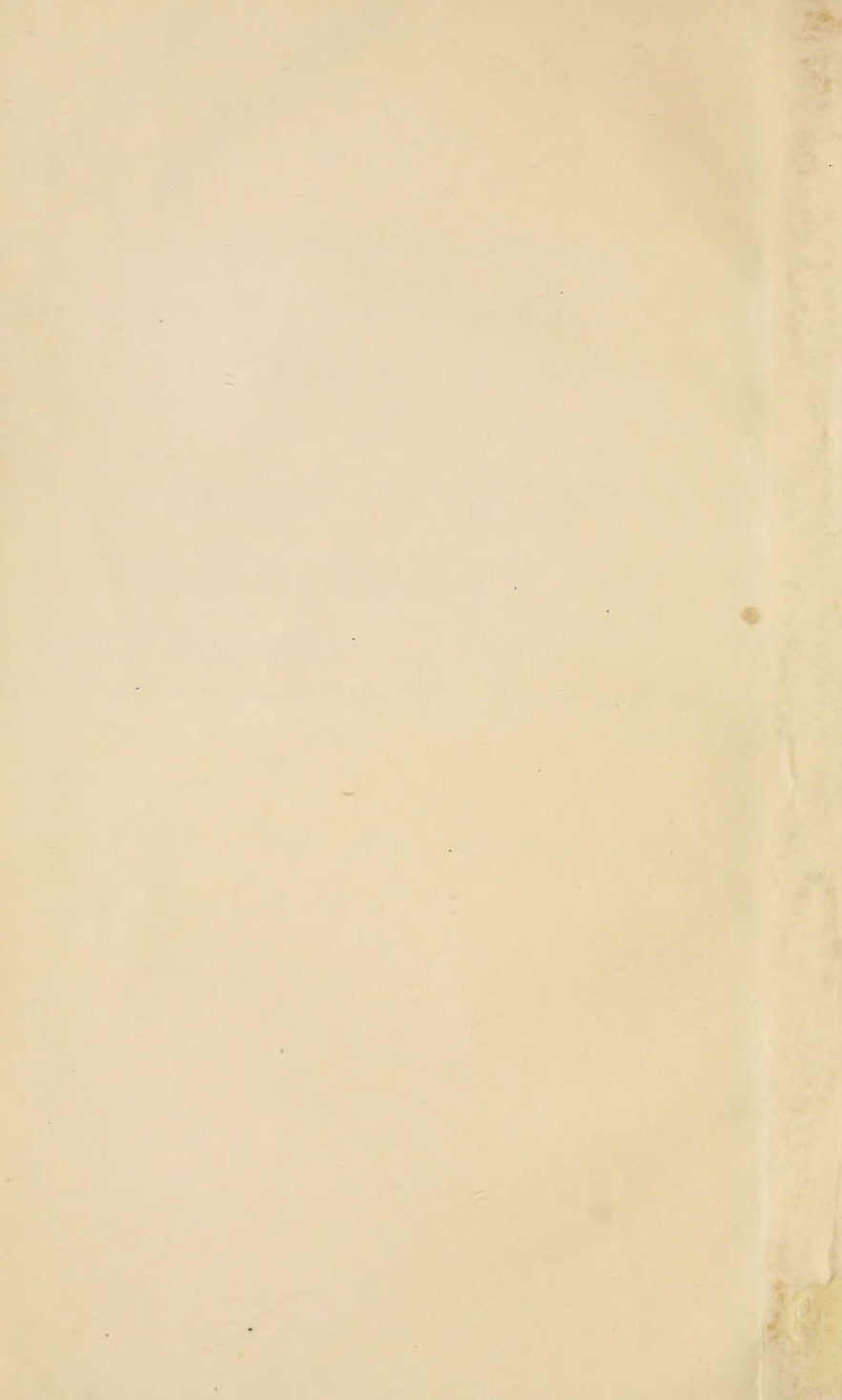
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THE
PHOENISSAE OF EURIPIDES.

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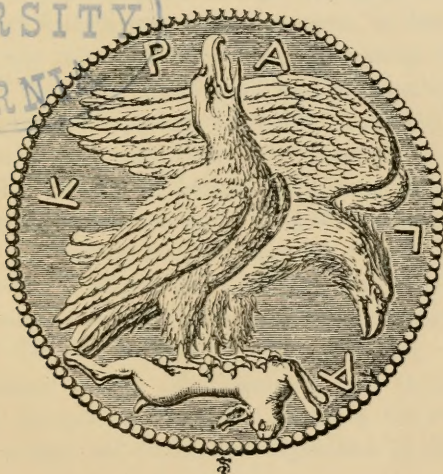
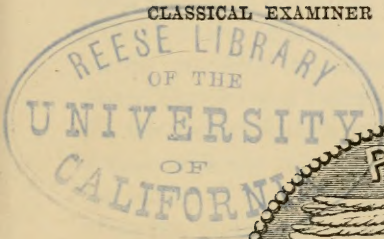
THE
PHOENISSAE OF EURIPIDES.

With brief Notes.

BY

F. A. PALEY, M.A.

CLASSICAL EXAMINER IN THE UNIVERSITY OF LONDON.



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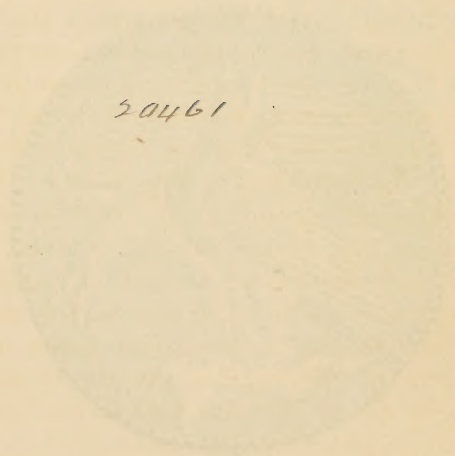
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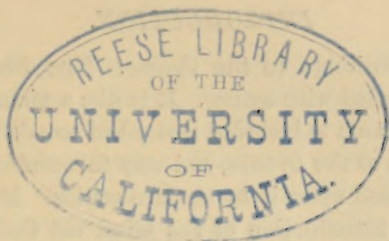
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INTRODUCTION.

THE *Phoenissae* (Phoenician Women), in common with some others of the extant Greek Tragedies, was derived from ancient epics on the history of Thebes and the house of Laius, not less famous than the *Troica*, and equally with them attributed to Homer, and subsequently embodied in the Epic Cycle¹. The *Seven against Thebes* and the *Antigone* occupy precisely the same ground², the fatal conflict between Eteocles and Polynices for the sovereignty of Thebes. To the former indeed not a few passages in the present drama evidently refer; as when the poet says (v. 751) that the names of the seven chiefs need not be given at length when the enemy are investing the city³. Like the *Orestes*, this play (the longest extant) was very popular in the later Greek schools. Its varied action, chivalrous descriptions, and double messenger's narrative, first of the general fight between the contending armies, secondly (v. 1356), of the duel between the brothers and the suicide of Jocasta, give a sustained interest to a piece which extends to nearly twice the length of the corresponding Aeschylean drama. Besides the above claims to our attention, the play furnishes us with a good example of the poet's fondness for rhetorical pleading, in a legal and sophistical exposition of the rights

¹ The marriage of Jocasta (called Epicaste) with her son Oedipus, her suicide, not by the sword (*Phoen.* 1457) but by the noose, and the death of Laius by the hand of his son, are briefly recounted in *Od.* xi. 271, epitomised from older epics on the tale of Thebes.

² The *Antigone* is a little later in the action, viz. subsequent to the edict of Creon forbidding the burial of Polynices, *Phoen.* 1630. The *Suppliant Women* of our author forms a sequel to the *Phoenissae*, and treats of the demand made by Adrastus and enforced by Theseus for the burial of the Argive dead after their defeat.

³ See the note on 751.

of the rival brothers to the throne. The *Phoenissae*, in fact, is overloaded with action. It is like a picture in which a whole panorama is included instead of one definite object. As in the case of the *Orestes*, not very favourable judgments have been passed upon it by modern critics. Most of them object to the introduction of the blind old Oedipus at the close (1539), who is brought on the stage with Antigone to receive from Creon his sentence of banishment from the land¹. Like the needless episode of the Phrygian eunuch in *Or.* 1370, this part of the play might perhaps, from a modern point of view, have been curtailed with advantage. On the other hand, the important incident of the self-immolation of Creon's son Menoeceus, for the salvation of his country, is too hurriedly passed over with little more than an allusion (1090). Nevertheless, with all its faults, real or supposed, the *Phoenissae* is a fine poem, and admirably adapted for reading in the schools. For, as the author of the Greek Argument states, ἔστι τὸ δράμα καὶ πολυπρόσωπον καὶ γνωμῶν πολλῶν μεστόν τε καὶ καλῶν. He adds, that it was ταῖς σκηникаῖς ὄψεσι κάλλιστον, but he remarks that the plot is too much encumbered with what modern playwrights would call "padding," παραπληρώματα, or matter introduced for the mere purpose of filling up.

From the mutilated *ὑπόθεσις* by Aristophanes the grammarian, from which these words are quoted, (first published by Kirchhoff in 1853 from a Venice MS.,) we learn that the play was brought out in the Archonship of Nausicrates, Ol. xcii. 3, or B. C. 411. This is coincident with the recall of Alcibiades from exile, an event perhaps alluded to in the dialogue between Polynices and Jocasta (v. 390 seqq.)². Properly speaking, there is a double plot. One action, with its introductory matter, the colloquy of the brothers before Jocasta, turns entirely on their mutual slaughter, the inevitable result of their father's curse. The sequel,—the

¹ The superstitious and vexatious practice often mentioned in Athenian history and literature, of banishing obnoxious persons on the pretence of getting rid of a family under a ban, ἄγος ἐλαύνειν, gave a political point to this part of the plot.

² Compare the complaints of Alcibiades before the Samian Assembly on the hardships of exile, Thuc. viii. 81 and 97.

death of Jocasta, the edict of Creon, the banishment of Oedipus, and the long dialogue (1585) between these two and Antigone,—would have more properly formed the subject of a separate tragedy. There are indeed grave reasons for suspecting that the *Phoenissae* has been largely supplemented by another hand. The play might very well have concluded with v. 1583; and the speeches that follow of Creon and Oedipus contain much that seems unlike the style of Euripides. This opinion, however, does not appear to have been held by any of the modern critics. A consideration of its probability, in connexion with the very unusual length of the play¹, is one of the points to which the attention of the student should be directed. The other points are, the many striking coincidences between this play, the *Seven against Thebes*, and the *Antigone*; and the comparison to be made of the treatment of the closely allied works of the three rival poets. The concluding dialogue especially, between Creon and Antigone (1646 seqq.), seems expanded and enlarged from that between the herald and Antigone in *Theb.* 1045 seqq.

An outline of the plot may be added in a few lines. (1) The prologue by Jocasta sets forth the history of Oedipus and the imprecation uttered against his sons. (2) An episode follows, resembling the *τειχοσκοπία* in *Iliad* III, in which Antigone, accompanied by an aged male attendant, surveys the invading Argive army from the roof or upper floor of the palace. (3) The chorus sing a parade on their own detention at Thebes by the outbreak of the war, their destination being the service of Apollo in the temple at Delphi (v. 205). (4) Polynices enters the city under a truce, to confer with his brother about his claim to the throne. (5) Jocasta, summoned by the chorus, delivers a monody on the present unhappy aspect of affairs. (6) A long conference ensues, in which Jocasta (v. 528) advises moderation, concession, and compromise, which

¹ I have elsewhere expressed doubts whether the long speech in *Oed. Col.* 1586,—so remarkable, among other peculiarities, for the frequent omission of the augment in historic tenses,—is not an addition by Iophon. See *Ar. Kan.* 60.

however, in a colloquy of trochaic verses, is angrily rejected. (7) The first *stasimon* on the legend of the founding of Thebes and the slaying of the dragon by Cadmus. (8) Eteocles sends for Creon to advise with him before the general fight (v. 690). The result is, the posting of seven companies at the seven gates. (9) Creon's son Menoeceus is sent to fetch Teiresias, who on arriving (v. 865) declares that Menoeceus must die if his country is to be saved. (10) The second *stasimon* on the horrors of war, and on legendary incidents in the tale of Thebes, the Sphinx and the building of the walls by Amphion. (11) Menoeceus offers himself a willing victim (v. 997). (12) Third *stasimon* on the ravages of the Sphinx. (13) A messenger announces to Jocasta the result of the Argive attack on Thebes, and its repulse, consequent on the self-devotion of Menoeceus (v. 1091). He further informs her of the intended duel between her sons (v. 1220). (14) Jocasta goes forth with Antigone to try to prevent it. (15) News of the fatal result is brought by a second messenger to Creon, to whom it is described at great length, with the subsequent suicide of Jocasta (v. 1457). (16) Monody of Antigone in grief for the triple deaths (v. 1485). (17) Oedipus is led from the house by his daughter, but only to receive from Creon, who has succeeded to the throne on the death of Eteocles (v. 1586), his sentence of banishment, and to hear his order that Polynices shall remain unburied. (18) Antigone, who is told to prepare to marry Haemon, Creon's son (v. 1638), elects to accompany her father into exile.

Thus the conclusion of the *Phoenissae* is taken up immediately by the action of the *Oedipus at Colonus*, a play which extends to very nearly the same length (1708 verses compared with 1766 of the *Phoenissae*). The conclusion of the *Seven against Thebes* is supposed by some recent critics to be an addition subsequent to and founded on the *Antigone*.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΙΟΚΑΣΤΗ.

ΠΑΙΔΑΓΩΓΟΣ.

ΑΝΤΙΓΟΝΗ.

ΧΟΡΟΣ ΦΟΙΝΙΣΣΩΝ ΓΥΝΑΙΚΩΝ.

ΠΟΛΥΤΝΕΙΚΗΣ.

ΕΤΕΟΚΛΗΣ.

ΚΡΕΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΜΕΝΟΙΚΕΥΣ.

ΑΓΓΕΛΟΣ.

ΕΤΕΡΟΣ ΑΓΓΕΛΟΣ.

ΟΙΔΙΠΟΥΣ.



ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ.

ΙΟΚΑΣΤΗ.

ὦ τὴν ἐν ἄστροις οὐρανοῦ τέμνων ὁδὸν
 καὶ χρυσοκολλήτοισιν ἐμβεβῶς δίφροις
 Ἥλιε, θααῖς ἵπποισιν εἰλίσσων φλόγα,
 ὡς δυστυχῇ Θήβαισι τῇ τόθ' ἡμέρα
 ἀκτὴν' ἐφήκας, Κάδμος ἡνίκ' ἦλθε γῆν 5
 τήνδ', ἐκλιπὼν Φοίνισσαν ἐναλίαν χθόνα.
 ὃς παῖδα γήμας Κύπριδος Ἀρμονίαν ποτὲ
 Πολύδωρον ἐξέφυσε, τοῦ δὲ Λάβδακον
 φῦναι λέγουσιν, ἐκ δὲ τοῦδε Λαῖον.
 ἐγὼ δὲ παῖς μὲν κλήζομαι Μενοικέως, 10
 [Κρέων τ' ἀδελφὸς μητρὸς ἐκ μιᾶς ἔφυ.]
 καλοῦσι δ' Ἰοκάστην με, τοῦτο γὰρ πατὴρ
 ἔθετο, γαμεῖ δὲ Λαῖός μ'. ἐπεὶ δ' ἄπαις
 ἦν χρόνια λέκτρα τὰμ' ἔχων ἐν δώμασιν,
 ἐλθὼν ἐρωτᾷ Φοῖβον, ἐξαιτεῖ θ' ἅμα 15
 παίδων ἐς οἴκους ἀρσένων κοινωνίαν.
 ὃ δ' εἶπεν, ὦ Θήβαισιν εὐίπποις ἄναξ,
 μὴ σπεῖρε τέκνων ἄλοκα δαιμόνων βία.
 εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' ὁ φύς,
 καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος. 20
 ὃ δ' ἤδοντ' ἔσθ' ἐξ τε βακχείων πεσῶν
 ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος,
 γνοὺς τὰμπλάκημα τοῦ θεοῦ τε τὴν φάτιν,
 λειμῶν' ἐς Ἥρας καὶ Κιθαιρώνος λέπας
 δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος, 25
 [σφυρῶν σιδηρὰ κέντρα διαπείρας μέσον,
 ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν.]
 Πολύβου δέ νιν λαβόντες ἵπποβουκόλοι
 φέρουσ' ἐς οἴκους ἐς τε δεσποίνης χέρας

ἔθηκαν. ἡ δὲ τὸν ἐμὸν ὠδίνων πόνον 30
 μαστοῖς ὑφείτο καὶ πόσιν πείθει τεκεῖν.
 ἦδη δὲ πυρσαῖς γένυσιν ἐξανδρούμενος
 παῖς οὐμὸς ἢ γνούς ἢ τινος μαθὼν πάρα
 ἔστειχε τοὺς φύσαντας ἐκμαθεῖν θέλων
 πρὸς δῶμα Φοίβου, Λαῖός θ' οὐμὸς πόσις 35
 τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν,
 εἰ μηκέτ' εἷη. καὶ ξυνάπττετον πόδα
 ἐς ταῦτ' ἄμφω Φωκίδος σχιστῆς ὁδοῦ.
 καὶ νιν κελεύει Λαῖου τροχηλάτης,
 ὦ ξένε, τυράννοις ἐκποδὼν μεθίστασο. 40
 ὁ δ' εἶρπ' ἀναυδος μέγα φρονῶν. πῶλοι δέ νιν
 χηλαῖς τένοντας ἐξεφοίνισσον ποδῶν.
 ὅθεν, τί τὰκτὸς τῶν κακῶν με δεῖ λέγειν;
 παῖς πατέρα καίνει, καὶ λαβὼν ὀχήματα
 Πολύβῳ τροφῇ δίδωσιν. ὥς δ' ἐπεξάρει 45
 Σφιγξ ἀρπαγαῖσι πόλιν, ἐμός τ' οὐκ ἦν πόσις,
 Κρέων ἀδελφὸς τὰμὰ κηρύσσει λέχη,
 ὅστις σοφῆς αἰνιγμα παρθένου μάθοι,
 τούτῳ ξυνάψειν λέκτρα. τυγχάνει δέ πως
 αἰνιγμ' ἐμός παῖς Οἰδίπους Σφιγγὸς μαθὼν, 50
 ὅθεν τύραννος τῆσδε γῆς καθίσταται,
 καὶ σκῆπτρ' ἔπαθλα τῆσδε λαμβάνει χθονός.
 γαμεί δὲ τὴν τεκοῦσαν οὐκ εἰδὼς τάλας,
 οὐδ' ἡ τεκοῦσα παιδί' συγκοιμωμένη.
 τίκτω δὲ παῖδας παιδί' δύο μὲν ἄρσενας, 55
 Ἐπεοκλέα κλεινὴν τε Πολυνείκους βίαν,
 κόρας τε δισσάς· τὴν μὲν Ἰσμήνην πατὴρ
 ὠνόμασε, τὴν δὲ πρόσθεν Ἀντιγόνην ἐγώ.
 μαθὼν δὲ τὰμὰ λέκτρα μητρώων γάμων
 ὁ πάντ' ἀνατλὰς Οἰδίπους παθήματα 60
 εἰς ὄμμαθ' αὐτοῦ δεινὸν ἐμβάλλει φόνον
 χρυσηλάτοις πόρπαισιν αἰμάξας κόρας.
 ἐπεὶ δὲ τέκνων γένος ἐμῶν σκιάζεται,
 κλήθροισι ἔκρυψαν πατέρ', ἵν' ἀμνήμων τύχη
 γένοιτο πολλῶν δεομένη σοφισμάτων. 65

ζῶν δ' ἔστ' ἐν οἴκοις, πρὸς δὲ τῆς τύχης νοσῶν
 ἀρὰς ἀρᾶται παισὶν ἀνοσιωτάτας,
 θηκτῷ σιδήρῳ δῶμα διαλαχεῖν τόδε.
 τῷ δ' ἐς φόβον πεσόντε μὴ τελεσφόρους
 εὐχὰς θεοὶ κραίνωσιν οἰκούντων ὁμοῦ, 70
 ξυμβάντ' ἔταξαν τὸν νεώτερον πάρος
 φεύγειν ἐκόντα τήνδε Πολυνεΐκη χθόνα,
 Ἐτεοκλέα δὲ σκῆπτρ' ἔχειν μένοντα γῆς
 ἐνιαυτὸν ἀλλάσσουντ'. ἐπεὶ δ' ἐπὶ ζυγοῖς
 καθέζετ' ἀρχῆς, οὐ μεθίσταται θρόνων, 75
 φυγάδα δ' ἀπωθεῖ τῆσδε Πολυνεΐκη χθονός.
 ὁ δ' Ἄργος ἐλθὼν, κῆδος Ἀδράστου λαβὼν,
 πολλὴν ἀθροίσας ἀσπίδ' Ἀργείων ἄγει·
 ἐπ' αὐτὰ δ' ἐλθὼν ἐπτάπυλα τείχη τάδε
 πατρῷ ἀπαιτεῖ σκῆπτρα καὶ μέρη χθονός. 80
 ἐγὼ δ' ἔριν λύουσ' ὑπόσπονδον μολεῖν
 ἔπεισα παιδὶ παῖδα, πρὶν ψαῦσαι δορός.
 ἦξιεν δ' ὁ πεμφθείς φησιν αὐτὸν ἄγγελος.
 ἀλλ' ὦ φαεινὰς οὐρανοῦ ναίων πτυχὰς
 Ζεῦ, σῶσον ἡμᾶς, δὸς δὲ σύμβασιν τέκνοις. 85
 χρηὴ δ', εἰ σοφὸς πέφυκας, οὐκ ἔαν βροτὸν
 τὸν αὐτὸν αἰεὶ δυστυχῇ καθεστάναι.

ΠΑΙΔΑΓΩΓΟΣ.

ὦ κλεινὸν οἴκοις Ἀντιγόνη θάλος πατρὶ,
 ἐπεὶ σε μήτηρ παρθενῶνας ἐκλιπεῖν
 μεθῆκε μελάθρων ἐς διῆρες ἔσχατον, 90
 στράτευμ' ἰδεῖν Ἀργεῖον, ἱκεσίαισι σαῖς,
 ἐπίσχες, ὥς ἂν προὔξερευνήσω στίβον,
 μή τις πολιτῶν ἐν τρίβῳ φαντάζεται,
 κάμοι μὲν ἔλθῃ φαῦλος, ὥς δούλῳ, ψόγος,
 σοὶ δ' ὥς ἀνάσση· πάντα δ' ἐξειδὼς φράσω, 95
 ἃ τ' εἶδον εἰσήκουσά τ' Ἀργείων πάρα,
 σπονδὰς ὅτ' ἦλθον σῶ κασιγνήτῳ φέρων
 ἐνθένδ' ἐκεῖσε δεῦρό τ' αὖ κείνου πάρα.
 ἀλλ' οὔτις ἀστῶν τοῖσδε χρίμπτεται δόμοις,

κέδρον παλαιὰν κλίμακ' ἐκπέρα ποδί· 100
 σκόπει δὲ πεδία καὶ παρ' Ἴσμηνοῦ ῥοὰς
 Δίρκης τε νᾶμα, πολεμίων στράτευμ' ὅσον.

ΑΝΤΙΓΟΝΗ.

ὄρεγέ νυν ὄρεγε γεραιὰν νέα χεῖρ' ἀπὸ κλιμάκων,
 ποδὸς ἵχνος ἐπαντέλλων.

ΠΑ. ἰδοῦ, ξύναψον, παρθέν· ἐς καιρὸν δ' ἔβης· 105
 κινούμενον γὰρ τυγχάνει Πελασγικὸν
 στράτευμα, χωρίζουσι δ' ἀλλήλων λόχους.

ΑΝ. ἰὼ πότνια παῖ Λατοῦς
 Ἑκάτᾱ, κατάχαλκον ἅπαν
 πεδίων ἀστράπτει. 110

ΠΑ. οὐ γάρ τι φαύλως ἦλθε Πολυνείκης χθόνα,
 πολλοῖς μὲν ἵπποις, μυρίοις δ' ὄπλοις βρέμων.

ΑΝ. ἄρα πύλαι κλήθροισι ἄχαλκόδετά τ' ἐμβολα
 λαϊνέοισιν Ἀμφίονος ὀργάνοις τείχεος ἤρμουςται;

ΠΑ. θάρσει· τά γ' ἔνδον ἀσφαλῶς ἔχει πόλις. 116
 ἀλλ' εἰσόρα τὸν πρῶτον, εἰ βούλει μαθεῖν.

ΑΝ. τίς οὗτος ὁ λευκολόφας,
 πρόπαρ ὃς ἀγείται στρατοῦ 120
 πάγκαλκον ἀσπίδ' ἀμφὶ βραχίονα κουφίζων;

ΠΑ. λοχαγὸς, ὦ δέσποινα,—

ΑΝ. τίς, πόθεν γεγῶς,
 αὔδασον, ὦ γεραιέ, τίς ὀνομάζεται;

ΠΑ. οὗτος Μυκηναῖος μὲν αὐδάται γένος, 125
 Λερναῖα δ' οἰκεῖ νάμαθ', Ἴππομέδων ἀναξ.

ΑΝ. ἐέ, ὡς γαῦρος, ὡς φοβερὸς εἰσιδεῖν,
 γίγαντι γηγενέτα προσόμοιος,
 ἀστρωπὸς ἐν γραφαῖσιν, οὐχὶ πρόσφορος 130
 ἀμερίῳ γέννα.

ΠΑ. τὸν δ' ἐξαμεΐβοντ' οὐχ ὁρᾷς Δίρκης ὕδωρ
 *λοχαγόν;

ΑΝ. ἄλλος ἄλλος ὅδε τευχέων τρόπος.
 τίς δ' ἐστὶν οὗτος;

ΠΑ. παῖς μὲν Οἰνέως ἔφθ

Τυδεὺς, Ἄρη δ' Αἰτωλὸν ἐν στέρνοις ἔχει.

ΑΝ. οὗτος ὁ τᾶς Πολυνείκεος, ᾧ γέρον,
αὐτοκασιγνήτας νύμφας ὁμόγαμος κυρεῖ;
ὥς ἀλλόχρως ὅπλοισι, μιξοβάρβαρος. 135

ΠΑ. σακεσφόροι γὰρ πάντες Αἰτωλοὶ, τέκνον,
λόγχαις τ' ἀκοντιστήρες εὐστοχώτατοι. 140

ΑΝ. σὺ δ', ᾧ γέρον, πῶς αἰσθάνει σαφῶς τάδε;

ΠΑ. σημεῖ' ἰδὼν τότε' ἀσπίδων ἐγνώρισα,
[σπονδάς ὅτ' ἦλθον σῶ κασιγνήτῳ φέρων·]
ἀ προσδεδορκῶς οἶδα τοὺς ὥπλισμένους.

ΑΝ. τίς δ' οὗτος ἀμφὶ μνήμα τὸ Ζήθου πέρα 145
καταβόστρυχος ὄμμασι γοργὸς εἰσιδεῖν νεανίας
λοχαγός; ὥς ὄχλος νιν ὑστέρω ποδὶ
πάνοπλος ἀμφέπει.

ΠΑ. ὅδ' ἐστὶ Παρθενοπαῖος, Ἀταλάντης γόνος. 150

ΑΝ. ἀλλὰ νιν ἅ κατ' ὄρη μετὰ ματέρος
Ἄρτεμις ἱεμένα τόξοις δαμάσασ' ὀλέσειεν
ὃς ἐπ' ἐμὴν πόλιν ἔβα πέρσων.

ΠΑ. εἴη τάδ', ᾧ παῖ· σὺν δίκη δ' ἤκουσι γῆν·
ὃ καὶ δέδοικα μὴ σκοπῶσ' ὀρθῶς θεοί. 155

ΑΝ. ποῦ δ' ὃς ἐμοὶ μῖα ἐγένετ' ἐκ ματρὸς πολυπόνῳ
μοίρᾳ;

ᾧ φίλτατ', εἰπὲ, ποῦ 'στι Πολυνείκης, γέρον.

ΠΑ. ἐκεῖνος ἐπτά παρθένων τάφου πέλας
Νιόβης Ἀδράστῳ πλησίον παραστατεῖ. 160
ὀρᾶς;

ΑΝ. ὀρῶ δῆτ' οὐ σαφῶς, ὀρῶ δέ' πως
μορφῆς τύπωμα στέρνα τ' ἐξηκασμένα.
ἀνεμώκεος εἶθε δρόμον νεφέλας
ποσὶν ἐξανύσαιμι δι' αἰθέρος 165
πρὸς ἐμὸν ὁμογενέτορα, περὶ δ' ὠλένας
δέρα φιλτάτα βάλοιμι χρόνῳ φυγάδα μέλεον. ὥς
ὅπλοισι χρυσέοισιν ἐκπρεπῆς, γέρον,
ἑφοῖς ὅμοια φλεγέθων βολαῖς ἀλίου.

ΠΑ. ἥξει δόμους τούσδ', ὥστε σ' ἐμπλήσαι χαρᾶς, 170
ἐνσπονδος.

- ΑΝ. οὗτος δ', ὦ γεραιέ, τίς κυρεῖ,
ὃς ἄρμα λευκὸν ἡνιοστροφεῖ βεβώς;
- ΠΑ. ὁ μάντις Ἀμφιάραος, ὦ δέσποιν', ὅδε·
σφάγια δ' ἄμ' αὐτῷ, γῆς φιλαίματοι ῥοαί.
- ΑΝ. ὦ λιπαροζώνου ἡθύγατερ Ἀλίου 175
Σελαναία, χρυσεόκυκλον φέγγος,
ὥς ἀτρεμαῖα κέντρα καὶ σώφρονα
| πώλοις ἡμεταφέρων ἰθύνει.
ποῦ δ' ὃς τὰ δεινὰ τῇδ' ἐφυβρίζει πόλει 180
Καπανεύς;
- ΠΑ. ἐκείνος προσβάσεις τεκμαίρεται
πύργων, ἄνω τε καὶ κάτω τείχη μετρῶν.
- ΑΝ. ἰὼ,
Νέμεσι καὶ Διὸς βαρύβρομοι βρονταί,
κεραυνίον τε φῶς αἰθαλόεν, σύ τοι
μεγαλαγορίαν ὑπεράνορα κοιμίζεις· 185
ὅδ' ἐστίν, αἰχμαλωτίδας
ὃς δορὶ Θηβαίας Μυκηνησίῃν
Λερναίᾳ τε δώσειν τριαίνα,
Ποσειδωνίοις *τ' Ἀμνυμνίοις
ὑδασι, δουλείαν περιβαλὼν, *λέγει;
μήποτε μήποτε τάνδ', ὦ πότνια, 190
ἡχρυσεοβόστρυχον ὦ Διὸς ἔρνος Ἄρτεμι,
δουλοσύναν τλαίην.
- ΠΑ. ὦ τέκνον, εἴσβα δῶμα, καὶ κατὰ στέγας
ἐν παρθενῶσι μίμνε σοῖς, ἐπεὶ πόθου
ἐς τέριψιν ἦλθες ὦν ἔχρηζες εἰσιδεῖν. 195
ὄχλος γάρ, ὥς ταραγμὸς εἰσῆλθεν πόλιν,
χωρεῖ γυναικῶν πρὸς δόμους τυραννικούς.
φιλόσογον δὲ χρῆμα θηλειῶν ἔφω,
σμικράς τ' ἀφορμὰς ἣν λάβωσι τῶν λόγων,
πλείους ἐπεισφέρουσιν· ἡδονὴ δέ τις 200
γυναιξὶ μηδὲν ὑγιὲς ἀλλήλας λέγειν.

ΧΟΡΟΣ.

Τύριον οἶδμα λιποῦσ' ἔβαν στρ. α'.

ἄκροθίνια Λοξία
 Φοινίσσας ἀπὸ νάσου
 Φοίβῳ δούλα μελάθρων, 205
 ἵν' ὑπὸ δειράσι νιφοβόλοις
 Παρνασοῦ κατενάσθη,
 Ἴόνιον κατὰ πόντον ἐλά-
 τα πλεύσασα περιρρύτων
 ὑπὲρ ἀκαρπίστων πεδίων 210
 Σικελίας Ζεφύρου πνοαῖς
 ἱππεύσαντος, ἐν οὐρανῷ
 κάλλιστον κελάδημα,
 πόλεος ἐκπροκριθεῖς ἑμᾶς 215
 καλλιστεύματα Λοξία·
 Καδμείων δ' ἔμολον γᾶν,
 κλεινῶν Ἀγηνוריδᾶν
 ὁμογενεῖς ἐπὶ Λαΐτου
 πεμφθεῖς ἐνθάδε πύργους.
 ἴσα δ' ἀγάλμασι χρυσοτενύ- 220
 κτοις Φοίβῳ λάτρεις γενόμεαν.
 ἔτι δὲ Κασταλίας ὕδωρ
 ἐπιμένει με κόμας ἑμᾶς
 δεῦσαι παρθένιον χλιδὰν
 Φοιβείαισι λατρείαις. 225
 ἰὼ λάμπουσα πέτρα πυρὸς
 δικορύφων σέλας ὑπὲρ ἄκρων
 Βακχειᾶν Διονύσου,
 οἶνα θ' ἂ καθημέριον
 στάζεις τὸν πολύκαρπον 230
 οἰνάνθας ἰεῖσα βότρυν,
 ζάθεά τ' ἄντρα δράκοντος, οὐ-
 ρεαί τε σκοπιαὶ θεῶν,
 νιφόβολόν τ' ὄρος ἱρὸν, εἰ-
 λίσσων τᾶθανάτας θεοῦ 235
 χορὸς γενοίμαν ἄφοβος
 παρὰ μεσόμφαλα γύαλα Φοί-
 βου Δίρκαν προλιπούσα.

νῦν δέ μοι πρὸ τειχέων στρ. β'.
 θούριος μολὼν Ἄρης 240
 αἷμα δάϊον φλέγει
 τᾶδ', ὃ μὴ τύχει, πόλει·
 κοινὰ γὰρ φίλων ἄχρη·
 κοινὰ δ', εἴ τι πείσεται
 ἐπτάπυργος ἄδε γὰ, 245
 Φοινίσσα χάρα. φεῦ φεῦ.
 κοινὸν αἷμα, κοινὰ τέκεα
 τᾶς κερασφόρου πέφυκεν Ἰοῦς·
 ὦν μέτεστί μοι πόνων.
 ἀμφὶ δὲ πτόλιν νέφος ἀντ. β'.
 ἀσπίδων πυκνὸν φλέγει 251
 σχῆμα φοινίου μάχης,
 ἂν Ἄρης τάχ' εἴσεται,
 παισὶν Οἰδίπου φέρων
 πημονὰν Ἐρινύων. 255
 Ἄργος ὦ Πελασγικόν,
 δειμαίνω τὰν σὰν ἀλκὰν
 καὶ τὸ θεόθεν· οὐ γὰρ ἄδικον
 εἰς ἀγῶνα τόνδ' ἔνοπλος ὀρμῇ,
 ὃς μετέρχεται δόμους. 260

ΠΟΛΥΝΕΙΚΗΣ.

τὰ μὲν πυλωρῶν κληῖθρά μ' εἰσεδέξατο
 δι' εὐπετείας τειχέων ἔσω μολεῖν.
 ὃ καὶ δέδοικα μὴ με δικτύων ἔσω
 λαβόντες οὐκ ἐκφρῶσ' ἀναίμακτον χροά.
 ὦν οὐνεκ' ὄμμα πανταχῇ διοιστέον, 265
 κάκεισε καὶ τὸ δεῦρο, μὴ δόλος τις ἦ.
 ὥπλισμένος δὲ χεῖρα τῷδε φασγάνῳ
 τὰ πίστ' ἐμαυτῷ τοῦ θράσους παρέξομαι.
 ὦ ἢ τίς οὗτος; ἦ κτύπον φοβούμεθα;
 ἅπαντα γὰρ τολμῶσι δεινὰ φαίνεται, 270
 ὅταν δι' ἐχθρᾶς ποῦς ἀμείβηται χθονός.
 πέποιθα μέντοι μητρὶ κοῦ πέποιθ' ἄμα,

ἦτις μ' ἔπεισε δεῦρ' ὑπόσπονδον μολεῖν.
 ἀλλ' ἐγγὺς ἀλκή· βώμιοι γὰρ ἐσχάραι
 πέλας πάρεισι κοῦκ ἔρημα δώματα. 275
 φέρ' ἐς σκοτεινὰς περιβολὰς μεθῶ ξίφος,
 καὶ τάσδ' ἔρωμαι, τίνες ἐφεστᾶσιν δόμοις.
 ξέναι γυναῖκες, εἶπατ' ἐκ ποίας πάτρας
 Ἑλληνικοῖσι δώμασιν πελάζετε.

ΧΟ. Φοίνισσα μὲν γῇ πατρίς ἡ θρέψασά με, 280
 Ἀγήνωρος δὲ παῖδες ἐκ παίδων δορὸς
 Φοίβῳ μ' ἔπεμψαν ἐνθάδ' ἀκροθίνιον.
 μέλλων δὲ πέμπειν μ' Οἰδίπου κλεινὸς γόνος
 μαντεῖα σεμνὰ Δοξίου τ' ἐπ' ἐσχάρας,
 ἐν τῷδ' ἐπεστράτευσαν Ἀργεῖοι πόλιν. 285
 σὺ δ' ἀντάμειπαί μ', ὅστις ὦν ἐλήλυθας
 ἐπτάστομον πύργωμα Θηβαίας χθονός.

ΠΟ. πατὴρ μὲν ἡμῖν Οἰδίπους ὁ Λαῖου,
 ἔτικτε δ' Ἰοκάστη με, παῖς Μενοικέως·
 καλεῖ δὲ Πολυνείκη με Θηβαῖος Λεώς. 290

ΧΟ. ᾧ συγγένεια τῶν Ἀγήνωρος τέκνων,
 ἐμῶν τυράννων, ὦν ἀπεστάλην ὕπο,
 γονυπετεῖς ἔδρας προσπίτνω σ',
 ἄναξ, τὸν οἴκοθεν νόμον σέβουσα.
 ἔβας, ἔβας ᾧ χρόνῳ γὰν πατρώαν. 295
 ἰὼ ἰὼ.

πότνια, μόλε πρόδρομος, ἀναπέτασον πύλας.
 κλύεις, ᾧ τεκοῦσα τόνδε μᾶτερ;
 τί μέλλεις ὑπώροφα μέλαθρα περᾶν,
 θιγεῖν τ' ὠλέναις τέκνου; 300

ΙΟ. Φοίνισσαν βοᾶν προῦδ. 300

κλύουσ', ᾧ νεάνιδες, γηραιῷ
 ποδὶ τρομερὰν ἔλκω παιδὶ ποδὸς βάσιν.

*ἰὼ ἰὼ τέκνον *τέκνον, στρ.
 χρόνῳ σὸν ὄμμα μυρίαῖς ἐν ἡμέραις 305
 προσεῖδον· ἀμφίβαλλε μα-
 στὸν ὠλέναισι ματέρος,
 παρηίδων τ' ὄρεγμα βο-

στρύχων τε κυανόχρωτα χαί-
 τας πλόκαμον, †σκιάζων δέραν ἑμάν.

ἰὼ ἰὼ, μόλις φανείς ἀντ.
 ἄελπτα καδόκητα ματρὸς ὠλέναις. 311

τί φῶ σε; πῶς ἀπανταχοῦ
 καὶ χερσὶ καὶ λόγοισι πολυ-
 ἐλικτον ἄδοναν ἐκεῖ-
 σε καὶ τὸ δεῦρο περιχορεύ- 315
 ουσά τέρψιν παλαιᾶν λάβω χαρμονᾶν;
 ἰὼ τέκος,

ἔρημον πατρῶον ἔλιπες δόμον
 φυγὰς ἀποσταλεῖς ὁμαίμου λῶβᾳ.
 ἦ ποθεινὸς φίλοις, 320
 ἦ ποθεινὸς †Θήβαις.

ὄθεν ἑμάν τε λευκόχροα κείρομαι
 δακρυόεσσ' ἀνείσα πένθει κόμαν,
 ἄπεπλος φαρέων λευκῶν, *ὦ τέκνον, 325
 δυσόρφναια δ' ἀμφὶ τρύχη τάδε σκότι' ἀμείβομαι.
 ὁ δ' ἐν δόμοισι πρέσβυς ὀμματοστερῆς
 ἀπήνας ὁμοπτέρου τᾶς ἀποζυγείσας δόμων
 πόθον ἀμφιδάκρυτον αἰὲ κατέχων 330

ἀνῆξε μὲν ξίφους
 ἐπ' αὐτόχειρά τε σφαγὰν
 ὑπὲρ τέρεμνά τ' ἀγχόνας
 στενάζων ἀρὰς τέκνοις,
 σὺν ἀλαλαῖσι δ' αἰὲν αἰαγμάτων 335
 σκότια κρύπτεται.

σὲ δ' ὦ τέκνον, [καὶ] γάμοισι δῆ
 κλύω ζυγέντα παιδοποιὸν ἄδοναν
 ξένοισιν ἐν δόμοις ἔχειν, ὃ
 ξένον τε κῆδος ἀμφέπειν, 340
 ἄλαστα ματρὶ τᾷδε Λα-
 ῖῳ τε τῷ παλαιγενεῖ,
 γάμων ἐπακτὸν ἄταν.

ἐγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς
 νόμιμον ἐν γάμοις, 345

ὥς πρέπει ματέρι μακαρία·
 ἀνυμέναια †δ' Ἴσμηνὸς ἐκηδεύθη
 λουτροφόρου χλιδᾶς· ἀνὰ δὲ Θηβαίαν
 πόλιν ἐσιγάθη σᾶς ἔσοδοι νύμφας.

ᾧλοιτο τὰδ', εἴτε σίδαρὸς 350
 εἴτ' ἔρις εἴτε πατήρ ὃ σὸς αἴτιος,
 εἴτε τὸ δαιμόνιον κατεκώμασε
 δώμασιν Οἰδιπόδα·

πρὸς ἐμὲ γὰρ κακῶν ἔμολε τῶνδ' ἄχῃ.

ΧΟ. δεινὸν γυναιξὶν αἱ δι' ὠδίνων γοναί, 355
 καὶ φιλότεκνόν πως πᾶν γυναικείον γένος.

ΠΟ. μῆτερ, φρονῶν εὖ κοῦ φρονῶν ἀφικόμην
 ἐχθροὺς ἐς ἄνδρας· ἀλλ' ἀναγκαίως ἔχει
 πατρίδος ἐρᾶν ἅπαντας· ὃς δ' ἄλλως λέγει 360
 λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει.

οὕτω δὲ τάρβους ἐς φόβον τ' ἀφικόμην
 μή τις δόλος με πρὸς κασιγνήτου κτάνῃ,
 ὥστε ξιφήρῃ χεῖρ' ἔχων δι' ἄστεως
 κυκλῶν πρόσωπον ἦλθον. ἐν δέ μ' ὠφελεῖ, 365
 σπονδαί τε καὶ σὴ πίστις, ἥ μ' εἰσήγαγε

τείχῃ πατρῶα· πολύδακρυς δ' ἀφικόμην,
 χρόνιος ἰδὼν μέλαθρα καὶ βωμοὺς θεῶν
 γυμνάσιά θ', οἷσιν ἐνετράφην, Δίρκης θ' ὕδωρ·
 ὦν οὐ δικαίως ἀπελαθεῖς ξένην πόλιν 370
 ναίω, δι' ὅσων νᾶμ' ἔχων δακρυρροοῦν.

ἀλλ' ἐκ γὰρ ἄλγους ἄλγος αὖ σὲ δέρκομαι
 [κᾶρα ξύρηκες καὶ πέπλους μελαγχίμους]
 ἔχουσαν, οἷμοι τῶν ἐμῶν ἐγὼ κακῶν.
 ὥς δεινὸν ἔχθρα, μῆτερ, οἰκείων φίλων 375
 καὶ δυσλύτους ἔχουσα τὰς διαλλαγὰς.

τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δρᾶ
 σκότον δεδορκώς; τί δὲ κασίγνηται δύο;
 ἥ που στένουσι τλήμονας φυγὰς ἐμάς.

ΙΟ. κακῶς θεῶν τις Οἰδίπου φθείρει γένος.
 οὕτω γὰρ ἤρξατ', ἄνομα μὲν τεκεῖν ἐμὲ, 380
 κακῶς δὲ γῆμαι πατέρα σὸν φῦναί τε σέ.

ἀτὰρ τί ταῦτα; δεῖ φέρειν τὰ τῶν θεῶν.
ὅπως δ' ἔρωμαι, μή τι σὴν δάκω φρένα,
δέδοιχ', ἃ χρῆζω. διὰ πόθου δ' ἐλήλυθα.

ΠΟ. ἀλλ' ἐξερώτα, μηδὲν ἐνδεές λίπης. 385

ἃ γὰρ σὺ βούλει, ταῦτ' ἐμοί, μήτηρ, φίλα.

ΙΟ. καὶ δὴ σ' ἐρωτῶ πρῶτον ὧν χρῆζω τυχεῖν.
τί τὸ στέρεσθαι πατρίδος; ἢ κακὸν μέγα;

ΠΟ. μέγιστον· ἔργῳ δ' ἐστὶ μείζον ἢ λόγῳ.

ΙΟ. τίς ὁ τρόπος αὐτοῦ; τί φυγᾶσιν τὸ δυσχερές; 390

ΠΟ. ἐν μὲν μέγιστον, οὐκ ἔχει παρρησίαν.

ΙΟ. δούλου τόδ' εἶπας, μὴ λέγειν ἃ τις φρονεῖ.

ΠΟ. τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεών.

ΙΟ. καὶ τοῦτο λυπρὸν, συνασοφεῖν τοῖς μὴ σοφοῖς.

ΠΟ. ἀλλ' ἐς τὸ κέρδος παρὰ φύσιν δουλευτέον. 395

ΙΟ. αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.

ΠΟ. καλοῖς βλέπουσαί γ' ὄμμασιν, μέλλουσι δέ.

ΙΟ. οὐδ' ὁ χρόνος αὐτὰς διεσάφησ' οὔσας κενάς;

ΠΟ. ἔχουσιν Ἀφροδίτην τιν' ἠδέϊαν κακῶν.

ΙΟ. πόθεν δ' ἐβόσκον, πρὶν γάμοις εὐρεῖν βίον; 400

ΠΟ. ποτὲ μὲν ἐπ' ἡμαρ εἶχον, εἶτ' οὐκ εἶχον ἄν.

ΙΟ. φίλοι δὲ πατρός καὶ ξένοι σ' οὐκ ὠφέλουν;

ΠΟ. εὖ πράσσει· τὰ φίλων δ' οὐδὲν, ἦν τις δυστυχῇ.

ΙΟ. οὐδ' ἠγύγνειά σ' ἦρεν εἰς ὕψος μέγα;

ΠΟ. κακὸν τὸ μὴ χεῖν· τὸ γένος οὐκ ἔβωσκε μέ. 405

ΙΟ. ἢ πατρίς, ὡς ἔοικε, φίλτατον βροτοῖς.

ΠΟ. οὐδ' ὀνομάσαι δύναι' ἂν ὡς ἐστὶν φίλον.

ΙΟ. πῶς δ' ἦλθες Ἄργος; τίν' ἐπίνοιαν ἔσχεθες;

ΠΟ. οὐκ οἶδ'. ὁ δαίμων μ' ἐκάλεσεν πρὸς τὴν τύχην.

ΙΟ. σοφὸς γὰρ ὁ θεός· τίνι τρόπῳ δ' ἔσχες λέχος;

ΠΟ. ἔχρησ' Ἀδράστῳ Λοξίας χρησμόν τινα. 411

ΙΟ. ποῖον; τί τοῦτ' ἔλεξας; οὐκ ἔχω μαθεῖν.

ΠΟ. κάπρῳ λέοντί θ' ἀρμόσαι παίδων γάμους.

ΙΟ. καὶ σοὶ τί θηρῶν ὀνόματος μετῆν, τέκνον;

ΠΟ. νύξ ἦν, Ἀδράστου δ' ἦλθον ἐς παραστάδας. 415

ΙΟ. κοίτας ματεύων, ἢ φυγὰς πλανώμενος;

ΠΟ. ἦν ταῦτα· κατὰ γ' ἦλθεν ἄλλος αὖ φυγὰς.

- ΙΟ. τίς οὗτος; ὥς ἄρ' ἄθλιος κακέινος ἦν.
 ΠΟ. Τυδεὺς, ὃν Οἰνέως φασὶν ἐκφῦναι πατρός.
 ΙΟ. τί θηρσὶ δ' ὑμᾶς δῆτ' Ἄδραστος ἦκασεν; 420
 ΠΟ. στρωμνῆς ἐς ἀλκὴν οὐνεκ' ἤλθομεν πέρι.
 ΙΟ. ἐνταῦθα Ταλαοῦ παῖς ξυνῆκε θέσφατα;
 ΠΟ. κᾶδωκεν ἡμῖν δύο δυοῖν νεάνιδας.
 ΙΟ. ἄρ' εὐτυχεῖς οὖν σοῖς γάμοις, ἣ δυστυχεῖς;
 ΠΟ. οὐ μεμπτὸς ἡμῖν ὁ γάμος ἐς τόδ' ἡμέρας. 425
 ΙΟ. πῶς δ' ἐξέπεισας δεῦρό σοι σπέσθαι στρατόν;
 ΠΟ. δισσοῖς Ἄδραστος ὤμοσεν γαμβροῖς τόδε,
 Τυδεῖ τε κάμοι· σύγγαμος γάρ ἐστ' ἐμός·
 ἄμφω κατάξειν ἐς πάτραν, πρόσθεν δ' ἐμέ.
 πολλοὶ δὲ Δαναῶν καὶ Μυκηναίων ἄκροι 430
 πάρεισι λυπρὰν χάριν, ἀναγκαίαν δ', ἐμοὶ
 διδόντες· ἐπὶ γὰρ τὴν ἐμὴν στρατεύομαι
 πόλιν· θεοὺς δ' ἐπώμοσ' ὥς ἀκουσίως
 τοῖς φιλτάτοις τοκεῦσιν ἡράμην δόρν.
 ἀλλ' ἐς σέ τείνει τῶνδε διάλυσις κακῶν, 435
 μήτερ, διαλλάξασαν ὁμογενεῖς φίλους
 παῦσαι πόνων με καὶ σέ καὶ πᾶσαν πόλιν.
 πάλαι μὲν οὖν ὑμνηθὲν, ἀλλ' ὅμως ἐρῶ·
 τὰ χρήματ' ἀνθρώποισι τιμιώτατα,
 δύναμίν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. 440
 ἀγὼ μεθήκω δεῦρο μυρίαν ἄγων
 λόγχην· πένης γὰρ οὐδὲν εὐγενὴς ἀνὴρ.
 ΧΟ. καὶ μὴν Ἑτεοκλῆς ἐς διαλλαγὰς ὄδε
 χωρεῖ· σὸν ἔργον, μήτερ Ἰοκάστη, λέγειν
 τοιούσδε μύθους οἷς διαλλάξεις τέκνα. 445

ΕΤΕΟΚΛΗΣ.

μήτερ, πάρειμι· τὴν χάριν δὲ σοὶ διδοὺς
 ἦλθον. τί χρὴ δρᾶν; ἀρχέτω δέ τις λόγον·
 ὥς ἀμφὶ τείχη καὶ ξυνωρίδας λόχων
 τάσσων ἐπέσχον ἡ πόλιν, ὅπως κλύοιμί σου
 κοινὰς βραβεῖας, αἷς ὑπόσπονδον μολεῖν 450
 τόνδ' εἰσεδέξω τειχέων πείσασά με.

- ΙΟ. ἐπίσχε· οὔτοι τὸ ταχὺ τὴν δίκην ἔχει·
 βραδεῖς δὲ μῦθοι πλείστον ἀνύουσιν σοφόν.
 σχάσον δὲ δεινὸν ὄμμα καὶ θυμοῦ πνοάς·
 οὐ γὰρ τὸ λαιμότμητον εἰσορᾶς κára 455
 Γοργόνος, ἀδελφὸν δ' εἰσορᾶς ἦκοντα σόν.
 σύ τ' αὖ πρόσωπον πρὸς κασίγνητον στρέφε,
 Πολύνεικες· ἐς γὰρ ταῦτ' ὄμμασι βλέπων
 λέξεις τ' ἄμεινον τοῦδέ τ' ἐνδέξει λόγους.
 παραινέσαι δὲ σφῶν τι βούλομαι σοφόν· 460
 ὅταν φίλος τις ἀνδρὶ θυμωθεὶς φίλῳ
 εἰς ἐν συνελθὼν ὄμματ' ὄμμασιν διδῶ,
 ἐφ' οἷσιν ἦκει, ταῦτα χρὴ μόνον σκοπεῖν,
 κακῶν δὲ τῶν πρὶν μηδενὸς μνείαν ἔχειν.
 λόγος μὲν οὖν σὸς πρόσθε, Πολύνεικες τέκνον· 465
 σὺ γὰρ στρατεύμα Δαναϊδῶν ἦκεις ἄγων
 ἄδικα πεπονθὼς, ὥς σὺ φήσ· κριτὴς δέ τις
 θεῶν γένοιτο καὶ διαλλακτὴς κακῶν.
- ΠΟ. ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ,
 κοῦ ποικίλων δεῖ τᾶνδιχ' ἐρμηνευμάτων· 470
 ἔχει γὰρ αὐτὰ καιρόν· ὁ δ' ἄδικος λόγος
 νοσῶν ἐν αὐτῷ φαρμάκων δεῖται σοφῶν.
 ἐγὼ δὲ πατὴρ δωμάτων προὔσκεψάμην
 τοῦμόν τε καὶ τοῦδ', ἐκφυγεῖν χρήζων ἀράς,
 ἃς Οἰδίπους ἐφθέγξατ' εἰς ἡμᾶς ποτὲ, 475
 [ἐξῆλθον ἔξω τῆσδ' ἐκὼν αὐτὸς χθονός,]
 δούς τῷδ' ἀνάσσειν πατρίδος ἐνιαυτοῦ κύκλον,
 ὥστ' αὐτὸς ἄρχειν αὖθις ἀνὰ μέρος λαβῶν,
 καὶ μὴ δι' ἔχθρας τῷδε καὶ φόνου μολῶν
 κακόν τι δρᾶσαι καὶ παθεῖν, ἃ γίγνεται. 480
 ὁ δ' αἰνέσας ταῦθ' ὀρκίους τε δούς θεοὺς
 ἔδρασεν οὐδὲν ὧν ὑπέσχετ', ἀλλ' ἔχει
 τυραννίδ' αὐτὸς καὶ δόμων ἐμῶν μέρος.
 καὶ νῦν ἔτοιμός εἰμι τὰμαντοῦ λαβὼν
 στρατὸν μὲν ἔξω τῆσδ' ἀποστεῖλαι χθονός, 485
 οἰκεῖν δὲ τὸν ἐμὸν οἶκον ἀνὰ μέρος λαβῶν,
 καὶ τῷδ' ἀφείναι τὸν ἴσον αὖθις *αὐ χρόνον,

καὶ μήτε πορθεῖν πατρίδα μήτε †προσφέρειν
 πύργοισι πηκτῶν κλιμάκων προσαμβάσεις,
 ἃ μὴ κυρήσας τῆς δίκης πειράσομαι 490
 δρᾶν. μάρτυρας δὲ τῶνδε δαίμονας καλῶ,
 ὡς πάντα πράσσωσιν σὺν δίκῃ δίκης ἄτερ
 ἀποστεροῦμαι πατρίδος ἀνοσιώτατα.
 ταῦτ' αὖθ' ἕκαστα, μήτερ, οὐχὶ περιπλοκάς
 λόγων ἀθροίσας εἶπον, ἀλλὰ καὶ σοφοῖς 495
 καὶ τοῖσι φαύλοις ἔνδιχ', ὡς ἐμοὶ δοκεῖ.

ΧΟ. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα
 τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.

ΕΤ. εἰ πᾶσι ταῦτὸ καλὸν ἔφην σοφόν θ' ἄμα,
 οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις· 500
 νῦν δ' οὐθ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς,
 πλὴν ὀνομάσαι, τὸ δ' ἔργον οὐκ ἔστιν τόδε.
 ἐγὼ γὰρ οὐδὲν, μήτερ, ἀποκρίψας ἐρῶ·
 ἄστρον ἂν ἔλθοιμ' ἡλίου πρὸς ἀντολὰς
 καὶ γῆς ἔνερθε, δυνατὸς ὦν δρᾶσαι τάδε, 505
 τὴν θεῶν μεγίστην ὥστ' ἔχειν τυραννίδα.
 τοῦτ' οὖν τὸ χρηστὸν, μήτερ, οὐχὶ βούλομαι
 ἄλλῃ παρεῖναι μᾶλλον ἢ σώζειν ἐμοί·
 ἀνανδρία γὰρ, τὸ πλεόν ὅστις ἀπολέσας
 τοῦλασσον ἔλαβε. πρὸς δὲ τοῖσδ' αἰσχύνομαι 510
 ἐλθόντα σὺν ὅπλοις τόνδε καὶ πορθοῦντα γῆν
 τυχεῖν ἃ χρήζει· ταῖς γὰρ ἂν Θήβαις τόδε
 γένοιτ' ὄνειδος, εἰ Μυκηναίου δορὸς
 φόβῳ παρείην σκῆπτρα τὰμὰ τῷδ' ἔχειν.
 χρῆν δ' αὐτὸν οὐχ ὅπλοισι τὰς διαλλαγὰς, 515
 μήτερ, ποιῆσθαι· πᾶν γὰρ ἐξαιρεῖ λόγος
 ὃ καὶ σίδηρος πολεμίων δράσειεν ἄν.
 ἀλλ' εἰ μὲν ἄλλως τήνδε γῆν οἰκεῖν θέλει,
 ἔξεστ'· ἐκεῖνο δ' οὐχ ἐκὼν μεθήσομαι.
 ἄρχειν παρόν μοι, τῷδε δουλεύσω ποτέ; 520
 πρὸς ταῦτ' ἵτω μὲν πῦρ, ἵτω δὲ φάσγανα,
 ζεύγνυσθε δ' ἵππους, πεδία πίμπλαθ' ἀρμάτων,
 ὥς οὐ παρήσω τῷδ' ἐμὴν τυραννίδα.

- εἴπερ γὰρ ἀδικεῖν χρῆ, τυραννίδος πέρι
 κάλλιστον ἀδικεῖν, τᾶλλα δ' εὖσεβεῖν χρεών. 525
- ΧΟ. οὐκ εὖ λέγειν χρῆ μὴ 'πὶ τοῖς ἔργοις καλοῖς,
 οὐ γὰρ καλὸν τοῦτ', ἀλλὰ τῇ δίκῃ πικρόν.
- ΙΟ. ὦ τέκνον, οὐχ ἅπαντα τῷ γῆρα κακὰ,
 Ἑτεόκλεες, πρόσσεστιν, ἀλλ' ἡμπειρία
 ἔχει τι λέξαι τῶν νέων σοφώτερον. 530
- τί τῆς κακίστης δαιμόνων ἐφίεσαι
 Φιλοτιμίας, παῖ; μὴ σύ γ' ἄδικος ἢ θεός·
 πολλοὺς δ' ἐς οἴκους καὶ πόλεις εὐδαίμονας
 εἰσῆλθε καὶ ἐξῆλθ' ἐπ' ὀλέθρῳ τῶν χρωμένων·
 ἐφ' ἣ σὺ μαίνει. κείνο κάλλιον, τέκνον, 535
 ἰσότητα τιμᾶν, ἣ φίλους αἰεὶ φίλους
 πόλεις τε πόλεσι συμμάχους τε συμμάχοις
 ξυνδεῖ. τὸ γὰρ ἴσον νόμιμον ἀνθρώποις ἔφυ,
 τῷ πλέονι δ' αἰεὶ πολέμιον καθίσταται
 τοῦλασσον, ἐχθρᾶς θ' ἡμέρας κατάρχεται. 540
 καὶ γὰρ μέτρ' ἀνθρώποισι καὶ μέρη σταθμῶν
 ἰσότης ἔταξε κἀριθμὸν διώρισε,
 νυκτός τ' ἀφεγγές βλέφαρον ἡλίου τε φῶς
 ἴσον βαδίζει τὸν ἐνιαύσιον κύκλον,
 κούδτερον αὐτῶν φθόνον ἔχει νικώμενον. 545
 εἴθ' ἡλῖος μὲν νύξ τε δουλεύει βροτοῖς,
 σὺ δ' οὐκ ἀνέξει δωμάτων ἔχων ἴσον;
 [καὶ τῷδ' ἀπονείμει; κᾶτα ποῦ 'στιν ἡ δίκη;]
 τί τὴν τυραννίδ', ἀδικίαν εὐδαίμονα,
 τιμᾶς ὑπέρφει, καὶ μέγ' ἡγήσαι τόδε, 550
 περιβλέπεσθαι τίμιον; κενὸν μὲν οὖν.
 ἢ πολλὰ μοχθεῖν πόλλ' ἔχων ἐν δώμασι
 βούλει; τί δ' ἔστι τὸ πλέον; ὄνομ' ἔχει μόνον·
 ἐπεὶ τά γ' ἀρκοῦνθ' ἱκανὰ τοῖς γε σώφροσιν.
 οὗτοι τὰ χρήματ' ἴδια κέκτληνται βροτοί, 555
 τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα·
 ὅταν δὲ χρήζωσ', αὐτ' ἀφαιροῦνται πάλιν.
 [ὁ δ' ὄλβος οὐ βέβαιος, ἀλλ' ἐφήμερος.]
 ἄγ', ἦν σ' ἔρωμαι δύο λόγῳ προθεῖς ἅμα,

- πότερα τυραννεῖν, ἢ πόλιν σῶσαι θέλεις; 560
 ἐρεῖς τυραννεῖν; ἣν δὲ νικήσῃ σ' ὄδε
 Ἀργεῖά τ' ἔγχη δόρυ τὸ Καδμείων ἔλη,
 ὄψει δαμασθὲν ἄστρῳ Θηβαῖον τόδε,
 ὄψει δὲ πολλὰς αἰχμαλώτιδας κόρας
 βία πρὸς ἀνδρῶν πολεμίων πορθουμένας. 565
 [οὐδυνηρὸς ἄρ' ὁ πλοῦτος, ὃν ζητεῖς ἔχειν,
 γενήσεται Θήβαισι, φιλότιμος δὲ σύ.]
 σοὶ μὲν τάδ' αὐδῶ· σοὶ δὲ, Πολύνεικες, λέγω,
 ἀμαθεῖς Ἀδραστος χάριτας ἔς σ' ἀνήψατο·
 ἀσύνετα δ' ἦλθες καὶ σὺ πορθήσων πόλιν. 570
 φέρ', ἣν ἔλῃς γῆν τήνδ', ὃ μὲν τύχοι ποτὲ,
 πρὸς θεῶν, τροπαῖα πῶς ἀναστήσεις Διί;
 πῶς δ' αὖ κατάρξει θυμάτων ἐλὼν πάτραν,
 καὶ σκῦλα γράψεις πῶς ἐπ' Ἰνάχου ῥοαῖς;
 Θήβας πυρώσας τάσδε Πολυνείκης θεοῖς 575
 ἀσπίδας ἔθηκε; μήποτ', ὦ τέκνον, κλέος
 τοιόνδε σοι γένοιθ' ὑφ' Ἑλλήνων λαβεῖν.
 ἣν δ' αὖ κρατηθῇς καὶ τὰ τοῦδ' ὑπερδράμῃ,
 πῶς Ἀργος ἦξεις μυρίους λιπῶν νεκρούς;
 ἐρεῖ δὲ δῆ τις, ὦ κακὰ μνηστεύματα 580
 Ἀδραστε προσθεῖς, διὰ μιᾶς νύμφης γάμον
 ἀπωλόμεσθα. δύο κακῶ σπεύδεις, τέκνον,
 κείνων στέρεσθαι, τῶνδὲ τ' ἐν μέσῳ πεσεῖν.
 μέθετον τὸ λίαν, μέθετον· ἀμαθίαι δυοῖν,
 ἐς ταῦθ' ὅταν μόλητον, ἔχθιστον κακόν. 585
- ΧΟ. ὦ θεοί, γένοισθε τῶνδ' ἀπότροποι κακῶν,
 καὶ ξύμβασιν τιν' Οἰδίπου τέκνοις δότε.
- ΕΤ. μῆτερ, οὐ λόγων ἔθ' ἀγών, ἀλλ' ἀνάλωται χρόνος
 οὐν μέσῳ μάτην, περαίνει δ' οὐδὲν ἢ προθυμία,
 οὐ γὰρ ἂν ξυμβαῖμεν ἄλλως ἢ πὶ τοῖς εἰρημένοισι·
 ὥστ' ἐμὲ σκήπτρων κρατοῦντα τῆσδ' ἀνακτ' εἶναι
 χθονός. 591
- τῶν μακρῶν δ' ἀπαλλαγῆσα νουθετημάτων μ' ἔα.
 καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, ἢ κατθανεῖ.
- ΠΟ. πρὸς τίνας; τίς ᾧδ' ἄτρωτος, ὅστις εἰς ἡμᾶς ξίφος

- φόνιον ἐμβαλὼν τὸν αὐτὸν οὐκ ἀποίσεται μόρον; 595
 ΕΤ. ἐγγὺς, οὐ πρόσω βέβηκας· ἐς χέρας λεύσσεις ἐμάς;
 ΠΟ. εἰσορῶ· δειλὸν δ' ὁ πλοῦτος καὶ φιλόψυχον κακόν.
 ΕΤ. κᾶτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν οὐδὲν ἐς μάχην;
 ΠΟ. ἀσφαλῆς γάρ ἐστ' ἀμείνων ἢ θρασὺς στρατηλάτης.
 ΕΤ. κομπὸς εἰ σπονδαῖς πεποιθὼς, αἶ σε σώζουσιν
 θανεῖν. 600
 ΠΟ. καὶ σὲ δευτέρον γ' ἀπαιτῶ σκῆπτρα καὶ μέρη
 χθονός.
 ΕΤ. οὐκ ἀπαιτούμεσθ'· ἐγὼ γὰρ τὸν ἐμὸν οἰκήσω δόμον.
 ΠΟ. τοῦ μέρους ἔχων τὸ πλεῖον;
 ΕΤ. φήμ'· ἀπαλλάσσου δὲ γῆς.
 ΠΟ. ὦ θεῶν βωμοὶ πατρώων,
 ΕΤ. οὓς σὺ πορθήσων πάρει.
 ΠΟ. κλύετε μου. 605
 ΕΤ. τίς δ' ἂν κλύοι σου πατρίδ' ἐπεστρατευμένου;
 ΠΟ. καὶ θεῶν τῶν λευκοπώλων δώμαθ',
 ΕΤ. οἱ στυγοῦσί σε.
 ΠΟ. ἐξελαυνόμεσθα πατρίδος, ΕΤ. καὶ γὰρ ἦλθες ἐξελῶν.
 ΠΟ. ἀδικία γ', ὦ θεοί.
 ΕΤ. Μυκῆναις, μὴ ἵθάδ' ἀνακάλει θεούς.
 ΠΟ. ἀνόσιος πέφυκας,
 ΕΤ. ἀλλ' οὐ πατρίδος, ὥς σὺ, πολέμιος.
 ΠΟ. ὅς μ' ἄμοιρον ἐξελαύνεις. 610
 ΕΤ. καὶ κατακτενῶ γε πρὸς.
 ΠΟ. ὦ πάτερ, κλύεις ἅ πάσχω;
 ΕΤ. καὶ γὰρ οἷα δρᾶς κλύει.
 ΠΟ. καὶ σὺ, μῆτερ;
 ΕΤ. ἀθέμιτόν σοι μητρὸς ὀνομάζειν κάρα.
 ΠΟ. ὦ πόλις.
 ΕΤ. μολὼν ἐς Ἄργος ἀνακάλει Δέρνης ὕδωρ.
 ΠΟ. εἴμι, μὴ πόνει· σὲ δ' αἰνῶ, μῆτερ. ΕΤ. ἔξιθι χθονός.
 ΠΟ. ἔξιμεν· πατέρα δέ μοι δὸς εἰσιδεῖν. ΕΤ. οὐκ ἂν
 τύχοις. 615
 ΠΟ. ἀλλὰ παρθένους ἀδελφάς. ΕΤ. οὐδὲ τάσδ' ὄψει ποτέ.
 ΠΟ. ὦ κασίγνηται.

ΕΤ. τί ταύτας ἀνακαλεῖς ἔχθιστος ὢν ;

ΠΟ. μῆτερ, ἀλλά μοι σὺ χαῖρε.

ΙΟ. χαρτὰ γοῦν πάσχω, τέκνον.

ΠΟ. οὐκέτ' εἰμὶ παῖς σός. ΙΟ. ἐς πόλλ' ἀθλία πέφυκ' ἐγώ.

ΠΟ. ὅδε γὰρ εἰς ἡμᾶς ὑβρίζει. ΕΤ. καὶ γὰρ ἀνθυβρίζομαι. 620

ΠΟ. ποῦ ποτε στήσει πρὸ πύργων ;

ΕΤ. ὡς τί μ' ἱστορεῖς τόδε ;

ΠΟ. ἀντιτάξομαι κτενῶν σε. ΕΤ. καμὲ τοῦδ' ἔρωσ ἔχει.

ΙΟ. ὦ τάλαιν' ἐγώ. τί δράσετ', ὦ τέκν' ;

ΠΟ. αὐτὸ σημανεῖ.

ΙΟ. πατρὸς οὐ φείξεσθ' Ἑρινῆς ;

ΕΤ. ἔρρέτω πρόπας δόμος. 624

ΠΟ. ὡς τάχ' οὐκέθ' αἵματηρὸν τοῦμόν ἀργήσει ξίφος. τὴν δὲ θρέψασάν με γαῖαν καὶ θεοὺς μαρτύρομαι ὡς ἄτιμος, οἰκτρὰ πάσχων, ἐξελαίνομαι χθονός, δοῦλος ὡς, ἀλλ' οὐχὶ ταῦτοῦ πατρὸς Οἰδίου γεγώς. καὶν τί σοι, πόλις, γένηται, μὴ μὲ, τόνδε δ' αἰτιῶ· οὐχ ἐκὼν γὰρ ἦλθον, ἄκων δ' ἐξελαίνομαι χθονός. καὶ σὺ, Φοῖβ' ἀναξ' Ἀγνιεῦ, καὶ μέλαθρα χαίρετε, ἡλικές θ' οὔμοι θεῶν τε δεξίμηλ' ἀγάλματα. 632 οὐ γὰρ οἶδ' εἴ μοι προσειπεῖν αὐθις ἔσθ' ὑμᾶς ποτέ· ἐλπίδες δ' οὐπω καθεύδουσ', αἷς πέποιθα σὺν θεοῖς τόνδ' ἀποκτείνας κρατήσειν τῆσδε Θηβαίας χθονός.

ΕΤ. ἔξιθ' *ἐκ χώρας· ἀληθῶς δ' ὄνομα Πολυνείκην πατὴρ ἔθετό σοι θεία προνοία νεικέων φερώνυμον.

ΧΟ. Κάδμος ἔμολε τάνδε γὰν στρ.

Τύριος, ᾧ τετρασκελῆς

μόςχος ἀδάματος πέσημα 640

δίκε τελεσφόρον διδοῦσα

χρησμόν, οὗ κατοικίσαι

πεδία νιν τὸ θέσφατον

πυροφόρ' Ἀόνων ἔχρη,

καλλιπόταμος ὕδατος ἵνα τε 645

νοτὶς ἐπέρχεται ῥυτᾶς

Δίρκας χλοηφόρους βαθυσπόρους γύας·
 Βρόμιον ἔνθα ἔτέκετο μάτηρ
 * * * Διὸς γάμοις,
 κισσὸς δὲν περιστεφῆς
 ἑλκτὸς εὐθὺς ἔτι βρέφος
 χλοηφόροισιν ἔρνεσιν
 κατασκίοισιν ὀλβίσας ἐνώτισεν,
 Βάκχιον χόρευμα παρθένοισι Θηβαίαις
 καὶ γυναιξὶν εὐίοις.
 ἔνθα φόνιος ἦν δράκων
 Ἄρεος, ὠμόφρων φύλαξ,
 νάματ' ἔνυδρα καὶ ῥέεθρα
 χλοερὰ δεργμάτων κόραισι
 πολυπλάνοις ἐπισκοπῶν·
 δὲν ἐπὶ χέρνιβας μολῶν
 Κάδμος ὄλεσε μαρμάρῳ,
 κρᾶτα φόνιον ὀλεσίθηρος
 ὠλένας ἑδικῶν βολαῖς,
 δίας ἀμάτορος φραδαῖσι Παλλάδος
 γαπετεῖς δικῶν ὀδόντας
 εἰς βαθυσπόρους γύας·
 ἔνθεν ἐξανῆκε γᾶ
 πάνοπλον ὄψιν ὑπὲρ ἄκρων
 ὄρων χθονός· σιδαρόφρων
 δέ νιν φόνος πάλιν ξυνῆψε γᾶ φίλα.
 αἵματος δ' ἔδενσε γαῖαν, ἃ νιν εὐαλίοις
 δεῖξεν αἰθέρος πνοαῖς.
 καὶ σέ, τὸν προμάτορος
 Ἰοῦς ποτ' ἔκγονον,
 Ἐπαφον, ὦ Διὸς γένεθλον,
 ἐκάλεσ' ἐκάλεσα βαρβάρῳ βοᾷ,
 ἰὼ, βαρβάροις λιταῖς,
 βᾶθι βᾶθι τάνδε γᾶν·
 σοί νιν ἔκγονοι κτίσαν,
 ἂν διώνυμοι θεαὶ,
 Περσέφασσα καὶ φίλα

650

655

ἀντ.

660

665

670

675

ἐπωδ.

680

Δαμάτῃρ θεὰ,

635

πάντων ἄνασσα, †πάντων δὲ Γᾶ τροφὸς

ἐκτῆσαντο· πέμπε πυρφόρους

θεὰς ἀμῦναι τᾷδε γᾶ·

πάντα δ' εὐπετῇ θεοῖς.

- ΕΤ. χώρει σὺ καὶ κόμιζε τὸν Μενοικέως 690
 Κρέοντ', ἀδελφὸν μητρὸς Ἰοκάστης ἐμῆς,
 λέγων τάδ', ὥς οἰκεῖα καὶ κοινὰ χθονὸς
 θέλω πρὸς αὐτὸν συμβαλεῖν βουλευόμενα,
 πρὶν ἐς μάχην τε καὶ δορὸς τάξιν μολεῖν.
 καίτοι ποδῶν σῶν μόχθον ἐκλύει παρών· 695
 ὀρῶ γὰρ αὐτὸν πρὸς δόμους στείχοντ' ἐμούς.

ΚΡΕΩΝ.

ἦ πόλλ' ἐπῆλθον εἰσιδεῖν χρήζων σ', ἄναξ
 Ἐτεόκλεις, πέριξ δὲ Καδμείων πύλας
 φύλακάς τ' ἐπῆλθον σὸν δέμας θηρώμενος.

- ΕΤ. καὶ μὴν ἐγὼ σ' ἔχρηζον εἰσιδεῖν, Κρέον· 700
 πολλῷ γὰρ ἡὔρον ἐνδεεῖς διαλλαγὰς,
 ὥς ἐς λόγους συνῆψα Πολυνείκει μολῶν.
 ΚΡ. ἤκουσα μείζον αὐτὸν ἢ Θήβας φρονεῖν
 κῆδει τ' Ἀδράστου καὶ στρατῷ πεποιθότα.
 ἀλλ' ἐς θεοὺς χρή ταῦτ' ἀναρτήσαντ' ἔχειν· 705
 ἂ δ' ἐμποδῶν μάλιστα, ταῦθ' ἤκω φράσω.
 ΕΤ. τὰ ποῖα ταῦτα; τὸν λόγον γὰρ ἀγνοῶ.
 ΚΡ. ἦκει τις αἰχμάλωτος Ἀργείων πάρα.
 ΕΤ. λέγει δὲ δὴ τί τῶν ἐκεῖ νεώτερον;
 ΚΡ. μέλλειν πέριξ πύργοισι [Καδμείων πόλιν 710
 ὅπλοις ἐλίξειν αὐτίκ' Ἀργείων στρατόν.]
 ΕΤ. ἐξοιστέον τᾶρ' ὅπλα Καδμείων πόλει.
 ΚΡ. ποῖ; μὴν νεάζων οὐχ ὄρας ἂ χρή σ' ὄραν;
 ΕΤ. ἐκτὸς τάφρων τῶνδ', ὥς μαχουμένους τάχα.
 ΚΡ. σμικρὸν τὸ πλῆθος τῆσδε γῆς, οἱ δ' ἄφθονοι. 715
 ΕΤ. ἐγῶδα κείνους τοῖς λόγοις ὄντας θρασεῖς.
 ΚΡ. ἔχει τιν' ὄγκον τάργος Ἑλλήνων πάρα.
 ΕΤ. θάρσει· τάχ' αὐτῶν πεδίον ἐμπλήσω φόνου.

ΚΡ. θέλοιμ' ἄν· ἀλλὰ τοῦθ' ὀρώ πολλοῦ πόνου.

ΕΤ. ὥς οὐ καθέξω τειχέων ἔσω στρατόν. 720

ΚΡ. καὶ μὴν τὸ νικᾶν ἔστι πᾶν εὐβουλία.

ΕΤ. βούλει τράπωμαι δῆθ' ὁδοὺς ἄλλας τινάς;

ΚΡ. πάσας γε, πρὶν κίνδυνον εἰσάπαξ μολεῖν.

ΕΤ. εἰ νυκτὸς αὐτοῖς προσβάλοιμεν ἐκ λόχου;

ΚΡ. εἴπερ σφαλéis γε δεῦρο σωθήσεται πάλιν. 725

ΕΤ. ἴσον φέρει νύξ, τοῖς δὲ τολμῶσιν πλέον.

ΚΡ. ἐνδυστυχήσαι δεινὸν εὐφρόνης κνέφας.

ΕΤ. ἀλλ' ἀμφὶ δαίπνον οὔσι προσβάλω δόρυ;

ΚΡ. ἔκπληξις ἂν γένοιτο· νικῆσαι δὲ δεῖ.

ΕΤ. βαθύς γέ τοι Διρκαῖος ἀναχωρεῖν πόρος. 730

ΚΡ. ἅπαν κάκιον τοῦ φυλάσσεσθαι καλῶς.

ΕΤ. τί δ', εἰ καθιππεύσασιν Ἀργείων στρατόν;

ΚΡ. κακεῖ πέφρακται λαὸς ἄρμασιν πέριξ.

ΕΤ. τί δῆτα δράσω; πολεμίοισι δῶ πόλιν;

ΚΡ. μὴ δῆτα· βουλεύου δ', ἐπεὶ περ εἰ σοφός. 735

ΕΤ. τίς οὖν πρόνοια γίγνεται σοφωτέρα;

ΚΡ. ἔπ' ἄνδρας αὐτοῖς φασιν, ὥς ἤκουσ' ἐγώ,

ΕΤ. τί προστετάχθαι δρᾶν; τὸ γὰρ σθένος βραχύ.

ΚΡ. λόχων ἀνάσσειν, ἐπὶ προσκείσθαι πύλαις.

ΕΤ. τί δῆτα δρῶμεν; ἀπορίαν γὰρ οὐ μενῶ. 740

ΚΡ. ἔπ' ἄνδρας αὐτοῖς καὶ σὺ πρὸς πύλαις ἐλοῦ.

ΕΤ. λόχων ἀνάσσειν, ἢ μονοστόλου δορός;

ΚΡ. λόχων, προκρίνας οἵπερ ἀλκιμώτατοι.

ΕΤ. ξυνῆκ', ἀμύνειν τειχέων προσαμβάσεις.

ΚΡ. καὶ ξυστρατηγούς· εἰς δ' ἀνὴρ οὐ πάνθ' ὀρά. 745

ΕΤ. θάρσει προκρίνας, ἢ φρενῶν εὐβουλία;

ΚΡ. ἀμφοτέρων· ἀπολειφθὲν γὰρ οὐδὲν θάτερον,

ΕΤ. ἔσται τάδ'· ἐλθὼν ἐπτάπυργον ἐς πόλιν

τάξω λοχαγοὺς πρὸς πύλαισιν, ὥς λέγεις,

ἴσους ἴσοισι πολεμίοισιν ἀντιθείς. 750

ὄνομα δ' ἐκάστου διατριβὴ πολλὴ λέγειν,

ἐχθρῶν ὑπ' αὐτοῖς τείχεσιν καθημένων.

ἀλλ' εἴμ', ὅπως ἂν μὴ καταργῶμεν χέρα.

καί μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν,

καὶ ξυσταθέντα διὰ μάχης ἔλθειν δορὶ 755
 [κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμήν].
 γάμους δ' ἀδελφῆς Ἀντιγόνης παιδός τε σοῦ
 Αἴμονος, εἴαν τι τῆς τύχης ἐγὼ σφαλῶ,
 σοὶ χρή μέλεσθαι· τὴν δόσιν δ' ἐχέγγυνον
 τὴν πρόσθε ποιῶ νῦν ἐπ' ἐξόδοις ἐμαῖς. 760
 μητρὸς δ' ἀδελφὸς εἶ· τί δεῖ μακρηγορεῖν;
 τρέφ' ἀξίως νιν σοῦ τε τὴν τ' ἐμήν χάριν.
 πατὴρ δ' ἐς αὐτὸν ἀμαθίαν ὀφλισκάνει
 ὄψιν τυφλώσας· οὐκ ἄγαν σφ' ἐπήνεσα·
 ἡμᾶς τ' ἀραῖσιν, ἣν τύχῃ, κατακτενεῖ. 765
 ἐν δ' ἐστὶν ἡμῖν ἀργὸν, εἴ τι θέσφατον
 οἰωνόμαντις Τειρεσίας ἔχει φράσαι,
 τοῦδ' ἐκπυθέσθαι ταῦτ'· ἐγὼ δὲ παῖδα σὸν
 Μενοικέα, σοῦ πατρὸς αὐτεπώνυμον,
 λαβόντα πέμψω δεῦρο Τειρεσίαν, Κρέον· 770
 σοὶ μὲν γὰρ ἡδὺς ἐς λόγους ἀφίξεται·
 ἐγὼ δὲ τέχνην μαντικὴν ἐμεμψάμην
 ἥδη πρὸς αὐτὸν, ὥστε μοι μομφὰς ἔχειν.
 πόλει δὲ καὶ σοὶ ταῦτ' ἐπισκῆπτω, Κρέον·
 ἥνπερ κρατήσῃ τὰμὰ, Πολυνείκους νέκυν 775
 μήποτε ταφῆναι τῇδε Θηβαίᾳ χθονί·
 θνήσκειν δὲ τὸν θάψαντα, κὰν φίλων τις ᾗ.
 [σοὶ μὲν τὰδ' αὐδῶ· προσπόλοις δ' ἐμοῖς λέγω,]
 ἐκφέρετε τεύχη πάνοπλά τ' ἀμφιβλήματα,
 ὥς εἰς ἀγῶνα τὸν προκείμενον δορὸς 780
 ὀρμώμεθ' ἥδη ξὺν δίκη νικηφόρῳ.
 τῇ δ' Εὐλαβείᾳ, χρησιμωτάτῃ θεῶν,
 προσευξόμεσθα τήνδε διασῶσαι πόλιν.

ΧΟ. ὦ πολύμοχθος Ἄρης, τί ποθ' αἵματι στρ.
 καὶ θανάτῳ κατέχει, Βρομίου παράμουςος ἑορταῖς;
 οὐκ ἐπὶ καλλιχόροις στεφάνοισι νεάνιδος ὥρας 783
 βόστρυνχον ἀμπετάσας λωτοῦ κατὰ πνεύματα μέλπει
 μοῦσαν, ἐν ᾧ χάριτες χοροποιοὶ,
 ἀλλὰ σὺν ὀπλοφόροις στρατὸν Ἀργείων ἐπιπνεύσας
 αἵματι Θήβας 790

κῶμον ἀνανυλότατον προχορεύεις.
 τοῦδ' ὑπὸ θυρσομανεῖ νεβρίδων μέτα δινεύεις, [ἀλλ']
 ἄρμασι καὶ ψαλίοις τετραβάμοσι μώνυχα πῶλον·
 Ἰσμηνοῦ δ' ἐπὶ χεύμασι βαίνων

ἱππείαισι θοάζεις,

† Ἀργείους ἐπιπνεύσας

795

Σπαρτῶν γέννα,

ἀσπιδοφέρμονα †θίασον, ἔνοπλον

ἀντίπαλον κατὰ λαῖνα τείχεα

χαλκῷ κοσμήσας.

ἦ δεινά τις Ἔρις θεός, ἃ τάδε
 μῆσατο πῆματα γᾶς βασιλεῦσιν,

Λαβδακίδαῖς πολυμόχοις.

800

ὦ ζαθέων πετάλων πολυθηρότα-

ἀντ.

τον νάπος Ἀρτέμιδος χιονοτρόφον ὄμμα Κιθαιρῶν,
 μήποτε τὸν θανάτῳ προτεθέντα, λόχευμ' Ἰοκάστας,
 ὠφελος Οἰδιπόδα θρέψαι βρέφος ἔκβολον οἴκων,
 χρυσοδέτοις περόναις ἐπίσαμον·

805

μηδὲ τὸ παρθένιον πτερὸν, οὔρειον τέρας, ἐλθεῖν

πένθεα γαίης

Σφιγγὸς ἀμυνοστοάταισι σὺν ᾧδαῖς,

ἃ ποτε Καδμογενῇ τετραβάμοσι χαλαῖς

τείχεσι χριμπτομένα φέρειν αἰθέρος εἰς ἄβατον φῶς
 γένναν, ἃν ὁ κατὰ χθονὸς Ἄιδας

810

Καδμείοις ἐπιπέμπει·

δυσδαίμων δ' ἔρις ἄλλα

θάλλει παίδων

Οἰδιπόδα κατὰ δώματα καὶ πόλιν.

οὐ γὰρ ὁ μὴ καλὸν οὔποτ' ἔφνυ καλόν,

*

*

*

*

*

οὐδ' οἱ μὴ νόμιμοι †παῖδες

815

ματρὶ λόχευμα, μίασμα πατρὸς δὲ συν-

αἷμονος ἐς λέχος ἦλθον.

ἔτεκες, ὦ γὰρ, ἔτεκές ποτε,

ἐπωδ.

βάρβαρον ὡς ἀκοὰν ἐδάην ἐδάην ποτ' ἐν οἴκοις,
 τὰν ἀπὸ θηροτρόφου φοινικολόφοιο δράκοντος

820

γένναν ὀδοντοφύῃ, Θήβαις κάλλιστον ὄνειδος·
 Ἄρμονίης δέ ποτ' εἰς ὑμεναίους
 ἤλυθον οὐρανίδαί, φόρμιγγί τε τείχεα Θήβας
 τᾶς Ἀμφιονίης τε λύρας ὑπο πύργος ἀνέστην
 διδύμων ποταμῶν πόρον ἀμφὶ μέσον 825
 Δίρκας, χλοεροτρόφον ἃ πεδίον
 πρόπαρ Ἰσμήνου καταδεύει·
 Ἴω θ', ἃ κερόεσσα προμάτωρ,
 Καδμείων βασιλῆας ἐγείνατο·
 μυριάδας δ' ἀγαθῶν ἑτέροις ἑτέ- 830
 ρας μεταμειβομένα πόλις ἅδ' ἐπ' ἅ-
 κροισ ἔστακεν Ἀρή-
 οῖς στεφάνοισιν.

ΤΕΙΡΕΣΙΑΣ.

ἡγοῦ πάροιθε, θύγατερ· ὥς τυφλῷ ποδὶ
 ὀφθαλμὸς εἶ σὺν, ναυβάταισιν ἄστρον ὥς· 835
 δεῦρ' ἐς τὸ λευρὸν πέδον ἵχνος τιθεῖς' ἐμὸν
 πρόβαινε, μὴ σφαλῶμεν· ἀσθενὴς πατήρ·
 κλήρους τέ μοι φύλασσε παρθένω χερὶ,
 οὓς ἔλαβον οἰωνίσματ' ὀρνίθων μαθὼν
 θάκοισιν ἐν ἱεροῖσιν, οὗ μαντεύομαι. 840
 τέκνον Μενοικεῦ, παῖ Κρέοντος, εἰπέ μοι
 πόση τις ἢ ἵπλοιπος ἄστεως ὁδὸς
 πρὸς πατέρα τὸν σόν· ὥς ἐμὸν κάμνει γόνυ,
 πυκνήν δὲ βαίνων ἤλυσιν μόλις περῷ.

ΚΡ. θάρσει· πέλας γὰρ, Τειρεσία, φίλοισι σοῖς 845
 ἐξώρμισαι σὸν πόδα· λαβοῦ δ' αὐτοῦ, τέκνον·
 ὥς πᾶς' ἀπήνη πούς τε πρεσβύτου φιλεῖ
 χειρὸς θυραίας ἀναμένειν κουφίσματα.

ΤΕ. εἶεν, πάρεσμεν· τί με καλεῖς σπουδῇ, Κρέον;

ΚΡ. οὐπω λελήσμεθ'· ἀλλὰ σύλλεξαι σθένος 850
 καὶ πνεῦμ' ἄθροισον, αἵπος τέκβαλὼν ὁδοῦ.

ΤΕ. κόπῳ παρεῖμαι γυνὶ Ἐρεχθειδῶν ἀπο
 δεῦρ' ἐκκομισθεὶς τῆς πάροιθεν ἡμέρας·
 καῖκεῖ γὰρ ἦν τις πόλεμος Εὐμόλπου δορὸς,

- οὐ καλλινίκους Κεκροπίδας ἔθηκ' ἐγώ· 855
καὶ τόνδε χρυσοῦν στέφανον, ὡς ὀράς, ἔχω
λαβὼν ἀπαρχὰς πολεμίων σκυλευμάτων.
- ΚΡ. οἰωνὸν ἐθέμην καλλίνικα σὰ στέφη·
ἐν γὰρ κλύδωνι κείμεθ', ὥσπερ οἶσθα σὺ,
δορὸς Δαναϊδῶν, καὶ μέγας Θήβαις ἀγών. 860
βασιλεὺς μὲν οὖν βέβηκε κοσμηθεὶς ὅπλοις
ἤδη πρὸς ἀλκὴν Ἑτεοκλῆς Μυκηνίδα·
ἐμοὶ δ' ἐπέσταλκ' ἐκμαθεῖν σέθεν πάρα
τί δρῶντες ἂν μάλιστα σώσασιν πόλιν.
- ΤΕ. Ἑτεοκλέους μὲν οὖνεκ' ἂν κλήσας στόμα 865
χρησμοὺς ἐπέσχον, σοὶ δ', ἐπεὶ χρήξεις μαθεῖν,
λέξω· νοσεῖ γὰρ ἤδε γῇ πάλαι, Κρέον,
ἐξ οὗ τεκνώθη Λαῖος βία θεῶν
[πόσιν τ' ἔφυσε μητρὶ μέλεον Οἰδίπουν].
αἱ δ' αἱματωποὶ δεργμάτων διαφθοραὶ 870
θεῶν σόφισμα καπιδειξίς Ἑλλάδι.
ἂ συγκαλύψαι παῖδες Οἰδίου χρόνῳ
χρήζοντες, ὡς δὴ θεοὺς ὑπεκδραμούμενοι,
ἤμαρτον ἀμαθῶς· οὔτε γὰρ γέρα πατρὶ
οὔτ' ἐξοδὸν διδόντες ἄνδρα δυστυχή 875
ἐξηγρίωσαν· ἐκ δ' ἔπνευσ' αὐτοῖς ἀράς
δεινὰς νοσῶν τε καὶ πρὸς ἡτιμασμένους.
ἀγὼ τί δρῶν οὐ, ποῖα δ' οὐ λέγων ἔπη,
εἰς ἔχθος ἦλθον παισὶ τοῖσιν Οἰδίου.
ἐγγὺς δὲ θάνατος αὐτόχειρ αὐτοῖς, Κρέον· 880
πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες,
Ἀργεῖα καὶ Καδμεῖα μίξαντες βέλη,
πικροὺς γόους δώσουσι Θηβαίᾳ χθονί.
σύ τ' ὦ τάλαινα συγκατασκάπτει πόλις,
εἰ μὴ λόγοισι τοῖς ἐμοῖς τις πείσεται. 885
ἐκεῖνο μὲν γὰρ πρῶτον ἦν, τῶν Οἰδίου
μηδένα πολίτην μηδ' ἄνακτ' εἶναι χθονός,
ὡς δαιμονῶντας κἀνατρέψοντας πόλιν.
ἐπεὶ δὲ κρεῖσσον τὸ κακὸν ἐστὶ τὰγαθόν,
μὴ ἔστιν ἄλλη μηχανὴ σωτηρίας. 890

ἀλλ' οὐ γὰρ εἰπεῖν οὐτ' ἐμοὶ τόδ' ἀσφαλές
 πικρόν τε τοῖσι τὴν τύχην κεκτημένοις
 πόλει παρασχεῖν φάρμακον σωτηρίας,
 ἅπειμι, χαίρεθ'. εἰς γὰρ ὧν πολλῶν μέτα
 τὸ μέλλον, εἰ χρὴ, πείσομαι· τί γὰρ πάθω; 805

ΚΡ. ἐπίσχεσ αὐτοῦ, πρέσβυ. ΤΕ. μὴ ἵπταμβάνου.

ΚΡ. μείνον, τί φεύγεις; ΤΕ. ἡ τύχη σ', ἀλλ' οὐκ ἐγώ.

ΚΡ. φράσον πολίταις καὶ πόλει σωτηρίαν.

ΤΕ. βούλει σὺ μέντοι, κούχι βουλήσει τάχα.

ΚΡ. καὶ πῶς πατρώαν γαῖαν οὐ σῶσαι θέλω; 920

ΤΕ. θέλεις ἀκοῦσαι δῆτα καὶ σπουδὴν ἔχεις;

ΚΡ. ἐς γὰρ τί μᾶλλον δεῖ προθυμίαν ἔχειν;

ΤΕ. κλύοις ἂν ἤδη τῶν ἐμῶν θεσπισμάτων.

πρῶτον δ' ἐκείνο βούλομαι σαφῶς μαθεῖν,
 ποῦ ἔστιν Μενοικεύς, ὃς με δεῦρ' ἐπήγαγεν; 905

ΚΡ. ὅδ' οὐ μακρὰν ἄπεστι, πλησίον δέ σου.

ΤΕ. ἀπελθέτω νυν θεσφάτων ἐμῶν ἐκάς.

ΚΡ. ἐμὸς πεφυκὼς παῖς ἂν δεῖ σιγήσεται.

ΤΕ. βούλει παρόντος δῆτά σοι τούτου φράσω;

ΚΡ. κλύων γὰρ ἂν τέρποιτο τῆς σωτηρίας. 910

ΤΕ. ἅκουε δὴ νυν θεσφάτων ἐμῶν ὁδόν·

[ἂ δρῶντες ἂν σώσαιτε Καδμείων πόλιν.]

σφάξαι Μενοικέα τόνδε δεῖ σ' ὑπὲρ πάτρας
 σὸν παῖδ', ἐπειδὴ τὴν τύχην αὐτὸς καλεῖς.

ΚΡ. τί φῆς; τίν' εἶπας τόνδε μῦθον, ὦ γέρον; 915

ΤΕ. ἅπερ πέφυκε, ταῦτα κανάγκη σε δρᾶν.

ΚΡ. ὦ πολλὰ λέξας ἐν βραχεὶ χρόνῳ κακά.

ΤΕ. σοί γ', ἀλλὰ πατρίδι μεγάλα καὶ σωτήρια.

ΚΡ. οὐκ ἔκλυον, οὐκ ἤκουσα· χαιρέτω πόλις.

ΤΕ. ἀνὴρ ὅδ' οὐκέθ' αὐτὸς, ἐκνεύει πάλιν. 920

ΚΡ. χαίρων ἴθ'. οὐ γὰρ σῶν με δεῖ μαντευμάτων.

ΤΕ. ἀπόλωλεν ἀλήθει', ἐπεὶ σὺ δυστυχεῖς;

ΚΡ. ὦ πρὸς σε γονάτων καὶ γερασμίου τριχὸς,

ΤΕ. τί προσπίνεις με; δυσφύλακτ' ταῖτε κακά.

ΚΡ. σίγα· πόλει δὲ τούσδε μὴ λέξης λόγους. 925

ΤΕ. ἀδικεῖν κελεύεις μ'· οὐ σιωπήσαιομεν ἄν.

ΚΡ. τί δὴ με δράσεις; παῖδά μου κατακτενείς;

ΤΕ. ἄλλοις μελήσει ταῦτ', ἐμοὶ δ' εἰρήσεται.

ΚΡ. ἐκ τοῦ δ' ἐμοὶ τόδ' ἦλθε καὶ τέκνω κακόν;

ΤΕ. ὀρθῶς μ' ἐρωτᾷς κεῖς ἀγῶν' ἔρχει λόγων. 930

δεῖ τόνδε θαλάμῃς, οὗ δράκων ὁ γηγενὴς

ἐγένετο Δίρκης ναμάτων ἐπίσκοπος,

σφαγέντα φόνιον αἷμα γῇ δοῦναι χοᾶς

Κάδμου παλαιῶν Ἄρεος ἐκ μηνιμάτων,

ὃς γηγενεῖ δράκοντι τιμωρεῖ φόνον. 935

καὶ ταῦτα δρώντες σύμμαχον κτήσεσθ' Ἄρη.

χθὼν δ' ἀντὶ καρποῦ καρπὸν ἀντὶ θ' αἵματος

αἷμ' ἣν λάβῃ βρότειον, ἕξετ' εὐμενῇ

γῆν, ἣ ποθ' ὑμῖν χρυσοπήληκα στάχυν

Σπαρτῶν ἀνῆκεν· ἐκ γένους δὲ δεῖ θανεῖν 940

τοῦδ', ὃς δράκοντος γένους ἐκπέφυκε παῖς.

σὺ δ' ἐνθάδ' ἡμῖν λοιπὸς εἰ Σπαρτῶν γένους

ἀκέραιος, ἕκ τε μητρὸς ἀρσένων τ' ἀπο,

οἱ σοί τε παῖδες. Αἴμονος μὲν οὖν γάμοι

σφαγὰς ἀπείργουσ'· οὐ γάρ ἐστιν ἡθεός· 945

κεῖ μὴ γὰρ εὐνῆς ἦψατ', ἀλλ' ἔχει λέχος·

οὗτος δὲ πῶλός, τῇδ' ἀνειμένος πόλει,

θανῶν πατρῶαν γαῖαν ἐκσώσειεν ἄν.

πικρὸν δ' Ἀδράστῳ νόστον Ἀργείοισι τε

θήσει, μέλαιναν κῆρ' ἐπ' ὄμμασιν βαλὼν, 950

κλεινὰς τε Θήβας. τοῖνδ' ἐλοῦ δυοῖν πότμοιν

τὸν ἕτερον· ἣ γὰρ παῖδα σῶσον ἣ πόλιν.

τὰ μὲν παρ' ἡμῶν πάντ' ἔχεις· ἡγοῦ, τέκνον,

πρὸς οἶκον. ὅστις δ' ἐμπύρῳ χρήται τέχνῃ,

μάταιος· ἦν μὲν ἐχθρὰ σημήνας τύχῃ, 955

πικρὸς καθέστηχ' οἷς ἂν οἰωνοσκοπῇ·

ψευδῇ δ' ὑπ' οἴκτου τοῖσι χρωμένοις λέγων

ἀδικεῖ τὰ τῶν θεῶν. Φοῖβον ἀνθρώποις μόνον

χρῆν θεσπιωδεῖν, ὃς δέδοικεν οὐδένα.

ΧΟ. Κρέον, τί σιγᾶς γῆρυν ἀφθογγον σχάσας; 960

καμοὶ γὰρ οὐδὲν ἦσσαν ἐκπληξίς πάρα.

ΚΡ. τί δ' ἂν τις εἴποι; δῆλον οἷ γ' ἐμοὶ λόγοι.

ἐγὼ γὰρ οὔ ποτ' ἐς τόδ' εἶμι συμφορᾶς,
 ὥστε σφαγέντα παῖδα προσθεῖναι πόλει.
 πᾶσιν γὰρ ἀνθρώποισι φιλότεκνος βίος, 935
 οὐδ' ἂν τὸν αὐτοῦ παῖδά τις δοίῃ κτανεῖν.
 μὴ μ' εὐλογείτω τὰμά τις κτείνειν τέκνα.
 αὐτὸς δ', ἐν ὥραίῳ γὰρ ἔσταμεν βίου,
 θνήσκειν ἔτοιμος, πατρίδος ἐκλυτήριον.
 ἀλλ' εἶα, τέκνον, πρὶν μαθεῖν πᾶσαν πόλιν, 970
 ἀκόλαστ' ἑάσας μάντεων θεσπίσματα
 φεῦγ' ὥς τάχιστα τῇσδ' ἀπαλλαχθεὶς χθονός.
 λέξει γὰρ ἀρχαῖς καὶ στρατηλάταις τάδε
 πύλας ἐφ' ἑπτὰ καὶ λοχαγέτας μολών.
 κὰν μὲν φθάσωμεν, ἔστι σοι σωτηρία· 975
 ἦν δ' ὑστερήσης, οἰχόμεσθα, κατθανεῖ.

ΜΕΝΟΙΚΕΥΣ.

ποῖ δῆτα φεύγω; τίνα πόλιν; τίνα ξένων;
 ΚΡ. ὅπου χθονὸς τῇσδ' ἐκποδὼν μάλιστ' ἔσει.
 ΜΕ. οὐκοῦν σὲ φράζειν εἰκός, ἐκπονεῖν δ' ἐμέ.
 ΚΡ. Δελφοὺς περάσας 980
 ΜΕ. ποῖ με χρή, πάτερ, μολεῖν;
 ΚΡ. Αἰτωλίδ' ἐς γῆν. ΜΕ. ἐκ δὲ τῇσδε ποῖ περῶ;
 ΚΡ. Θεσπρωτὸν οὐδας. ΜΕ. σεμνὰ Δωδώνης βάθρα;
 ΚΡ. ἔγνως. ΜΕ. τί δὴ τόδ' ἔρυσά μοι γενήσεται;
 ΚΡ. πόμπιμος ὁ δαίμων. ΜΕ. χρημάτων δὲ τίς πόρος;
 ΚΡ. ἐγὼ πορεύσω χρυσόν. 985
 ΜΕ. εὖ λέγεις, πάτερ.
 χώρει νυν· ὥς σὴν πρὸς κασιγνήτην μολών,
 ἧς πρῶτα μαστὸν εἵλκυς, Ἰοκάστην λέγω,
 μητρὸς στερηθεὶς ὀρφανός τ' ἀποζυγεῖς,
 προσηγορήσων εἶμι, καὶ σώσω βίον.
 ἀλλ' εἶα, χώρει· μὴ τὸ σὸν κωλύετω. 990
 γυναικες, ὥς εὖ πατρὸς ἐξεῖλον φόβον
 κλέψας λόγοισιν, ὥσθ' ἃ βούλομαι τυχεῖν·
 ὅς μ' ἐκκομίζει, πόλιν ἀποστερῶν τύχης,
 καὶ δειλία δίδωσι. καὶ συγγνωστὰ μὲν

- ἔφερες ἔφερες ἄχρα πατρίδι
 1030
 φόνια· φόνιος ἐκ θεῶν
 ὃς τὰδ' ἦν ὁ πράξας.
 ἰάλεμοι δὲ ματέρων,
 ἰάλεμοι δὲ παρθένων
 ἐστέναζον οἴκοις·
 1035
 ἰήιον βοὰν *βοὰν,
 ἰήιον μέλος *μέλος
 ἄλλος ἄλλ' ἐπωτότυζε
 διαδοχαῖς ἀνὰ πτόλιν.
 βροντᾶ δὲ στεναγμὸς
 1040
 ἀχά τ' ἦν ὅμοιος,
 ὁπότε πόλεος ἀφανίσειεν
 ἃ πτεροῦσσα παρθένος τιν' ἀνδρῶν.
 χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν
 1045
 Οἰδίπους ὁ τλάμων
 Θηβαίαν τάνδε γᾶν
 τότε ἀσμένοις, πάλιν δ' ἄχρ·
 ματρὶ γὰρ γάμους
 δυσγάμους τάλας
 καλλίνικος ὦν
 αἰνιγμάτων ξυνάπτει,
 1050
 μιαίνει δὲ πτόλιν·
 δι' αἱμάτων δ' ἀμείβει
 μυσαρὸν εἰς ἀγῶνα
 καταβαλὼν ἀραίσι
 τέκεα μέλεος· ἀγάμεθ' ἀγάμεθ',
 1055
 ὃς ἐπὶ θάνατον οἷχεται
 γᾶς ὑπὲρ πατρώας,
 Κρέοντι μὲν λιπὼν γόους,
 τὰ δ' ἐπτάπυργα κληῖθρα γᾶς
 καλλίνικα θήσων.
 γενοίμεθ' ὥδε ματέρες
 1060
 γενοίμεθ' εὐτεκνοὶ, φίλα
 Παλλὰς, ἃ δράκοντος αἶμα
 λιθόβολον κατειργάσω,

Καδμείαν μέριμναν
 ὀρμήσας' ἐπ' ἔργον,
 ὅθεν ἐπέσυτο τάνδε γαῖαν
 ἀρπαγαῖσι δαιμόνων τις ἄτα.

1035

ΑΓΓΕΛΟΣ.

- ὦν, τίς ἐν πύλαισι δωμαίων κυρεῖ;
 ἀνοίγεται, ἐκπορεύεται Ἰοκάστην δόμων.
 ὦν μάλ' αὖθις· διὰ μακροῦ μὲν, ἀλλ' ὁμως
 ἔξελεθ', ἄκουσον, Οἰδίπου κλεινὴ δάμαρ,
 λήξας' ὀδυρμῶν πενθίμων τε δακρύνων. 1070
- ΙΟ. ὦ φίλτατ', οὗ που ξυμφορὰν ἤκεις φέρων
 Ἐτεοκλέους θανόντος, οὐ παρ' ἀσπίδα
 βέβηκας αἰὲν πολεμίων εἰργων βέλη;
 [τί μοί ποθ' ἤκεις καινὸν ἀγγελῶν ἔπος;] 1075
 τέθνηκεν ἢ ζῇ παῖς ἐμός; σήμαινέ μοι.
- ΑΓ. ζῇ, μὴ τρέσῃς τόδ', ὥς σ' ἀπαλλάξω φόβον.
- ΙΟ. τί δ', ἐπτάπυργοι πῶς ἔχουσι περιβολαί;
- ΑΓ. ἐστᾶσ' ἄθραυστοι, κοῦκ ἀνήρπασται πόλις.
- ΙΟ. ἦλθον δὲ πρὸς κίνδυνον Ἀργείου δορός; 1080
- ΑΓ. ἀκμήν γ' ἐπ' αὐτήν· ἀλλ' ὁ Καδμείων Ἀρης
 κρεῖσσων κατέστη τοῦ Μυκηναίου δορός.
- ΙΟ. ἐν εἰπέ πρὸς θεῶν, εἴ τι Πολυνείκους πέρι
 οἶσθ', ὥς μέλει μοι καὶ τόδ', εἰ λεύσσει φάος.
- ΑΓ. ζῇ σοι ξυνωρίς ἐς τόδ' ἡμέρας τέκνων. 1085
- ΙΟ. εὐδαιμονοίης· πῶς γὰρ Ἀργείων δόρυ
 πυλῶν ἀπεστήσασθε πυργηγρούμενοι;
 λέξον, γέροντα τυφλὸν ὥς κατὰ στέγας
 ἐλθοῦσα τέρψω, τῇσδε γῆς σεσσωσμένης.
- ΑΓ. ἐπεὶ Κρέοντος παῖς ὁ γῆς ὑπερθανῶν 1090
 πύργων ἐπ' ἄκρων στας μελάνδετον ξίφος
 λαιμῶν διῆκε τῇδε γῇ σωτήριον,
 λόχους ἔνειμεν ἐπτά καὶ λοχαγέτας
 πύλας ἐφ' ἐπτά, φύλακας Ἀργείου δορός,
 σὸς παῖς, ἐφέδρους *θ' ἱππότας μὲν ἱππόταις 1095
 ἔταξ', ὀπλίτας δ' ἀσπιδηφόροις ἔπι,

ὥς τῷ νοσοῦντι τειχέων εἷη δорὸς
 ἀλκὴ δι' ὀλίγου. περγάμων δ' ἀπ' ὀρθίων
 λεύκασπιν εἰσορῶμεν Ἀργείων στρατὸν
 Τευμησὸν ἐκλιπόντα· καὶ τάφρου πέλας 1100
 δρόμῳ ξυνῆψεν τᾶστυ Καδμείας χθονός.
 παιὰν δὲ καὶ σάλπιγγες ἐκελάδουν ὁμοῦ
 ἐκείθεν ἔκ τε τειχέων ἡμῶν πάρα.
 καὶ πρῶτα μὲν προσῆγε Νηϊσταῖς πύλαις
 λόχον πυκναῖσιν ἀσπίσιν πεφρικότα 1105
 ὃ τῆς κυναγοῦ Παρθενοπαῖος ἔκγονος,
 ἐπίσημ' ἔχων οἰκείον ἐν μέσῳ σάκει
 ἐκηβόλοις τόξοισιν Ἀταλάντην κάπρον
 χειρουμένην Αἰτωλόν. ἐς δὲ Προϊτίδας
 πύλας ἐχώρει σφάγι' ἔχων ἐφ' ἄρματι 1110
 ὃ μάντις Ἀμφιάραος οὐ σημεί' ἔχων
 ὑβρισμέν', ἀλλὰ σωφρόνως ἄσημ' ὄπλα.
 Ὡγύγια δ' ἐς πυλώμαθ' Ἴππομέδων ἄναξ
 ἔστειχ' ἔχων σημείον ἐν μέσῳ σάκει
 στικτοῖς πανόπτην ὄμμασιν δεδορκότα, 1115
 [τὰ μὲν σὺν ἄστρον ἐπιτολαῖσιν ὄμματα
 βλέποντα, τὰ δὲ κρύπτοντα δυνόντων μέτα,
 ὡς ὕστερον θανόντος εἰσορᾶν παρῆν.]
 Ὅμολωίσιν δὲ τάξιν εἶχε πρὸς πύλαις
 Τυδεὺς, λέοντος δέρος ἔχων ἐπ' ἀσπίδι 1120
 χαίτη πεφρικός, δεξιᾷ δὲ λαμπάδα
 Τιτὰν Προμηθεὺς ἔφερεν ὥς πρήσων πόλιν.
 ὃ σὸς δὲ Κρηναίαισι Πολυνείκης πύλαις
 Ἄρη προσῆγε· Ποτνιαδες δ' ἐπ' ἀσπίδι
 ἐπίσημα πῶλοι δρομάδες ἐσκίρτων φόβῳ, 1125
 εὖ πως στρόφιγξιν ἔνδοθεν κυκλοῦμεναι
 πόρπαχ' ὑπ' αὐτὸν, ὥστε μαίνεσθαι δοκεῖν.
 ὃ δ' οὐκ ἔλασσον Ἄρεος ἐς μάχην φρονῶν
 Καπανεὺς προσῆγε λόχον ἐπ' Ἠλέκτραις πύλαις·
 σιδηρονώτοις δ' ἀσπίδος τύποις ἐπῆν 1130
 γίγας ἐπ' ὤμοις γηγενὴς ὅλην πόλιν
 φέρων μοχλοῖσιν ἐξανασπάσας βάρηων,

ὑπόνοιαν ἡμῖν οἷα πείσεται πόλιν.
 ταῖς δ' ἐβδόμαις Ἄδραστος ἐν πύλαισιν ἦν,
 ἑκατὸν ἐχίδναις ἀσπίδ' ἐκπληρῶν γραφῇ, 1135
 ὕδρας ἔχων λαιοῖσιν ἐν βραχίοσιν
 Ἀργεῖον αὔχημ'. ἐκ δὲ τειχέων μέσων
 δράκοντες ἔφερον τέκνα Καδμείων γνάθοις.
 παρῇν δ' ἐκάστου τῶνδ' ἐμοὶ θεάματα 1140
 ξύνημα παραφέροντι ποιμέσιν λόχων.
 καὶ πρῶτα μὲν τόξοισι καὶ μεσαγκύλοις
 ἐμαρνάμεσθα σφενδόναις θ' ἐκηβόλοις
 πετρῶν τ' ἀραγμοῖς· ὥς δ' ἐνικῶμεν μάχῃ,
 ἔκλαγξε Τυδεὺς χῶ σὸς ἐξαίφνης γόνος,
 ὦ τέκνα Δαναῶν, πρὶν κατεξάνθαι βολαῖς, 1145
 τί μέλλετ' ἄρδην πάντες ἐμπίπτειν πύλαις,
 γυμνήτες, ἱππῆς, ἀρμάτων τ' ἐπιστάται;
 ἡχῆς δ' ὅπως ἤκουσαν, οὔτις ἀργὸς ἦν·
 πολλοὶ δ' ἐπιπτον κρᾶτας αἵματούμενοι,
 ἡμῶν τ' ἐς οὐδας εἶδες ἂν πρὸ τειχέων 1150
 πυκνοὺς κυβιστητῆρας ἔκπεπνευκότας,
 ξηρὰν δ' ἔδενον γαῖαν αἵματος ῥοαῖς.
 ὁ δ' Ἀρκὰς, οὐκ Ἀργεῖος, Ἀταλάντης γόνος,
 τυφῶς πύλαισιν ὥς τις ἐμπεσὼν βοᾷ
 πῦρ καὶ δικέλλας, ὥς κατασκάψων πόλιν· 1155
 ἀλλ' ἔσχε μαργῶντ' αὐτὸν ἐναλίου θεοῦ
 Περικλύμενος παῖς, λᾶαν ἐμβαλὼν κάρα
 ἀμαξοπληθῇ, γεῖσ' ἐπάλξεων ἄπο·
 ξανθὸν δὲ κρᾶτα διεπάλυνε καὶ ῥαφὰς
 ἔρρηξεν ὀστέων, ἄρτι δ' οἰνωπὸν γένυν 1160
 καθημάτωσεν· οὐδ' ἀποίσεται βίον
 τῇ καλλιτόξῳ μητρὶ Μαινάλου κόρῃ.
 ἐπεὶ δὲ τάσδ' εἰσεῖδεν εὐτυχεῖς πύλας,
 ἄλλας ἐπῆει παῖς σὸς, εἰπόμεν δ' ἐγώ.
 ὀρῶ δὲ Τυδεά καὶ παρασπιστὰς πυκνοὺς 1165
 Αἰτωλίσιν λόγχαισιν εἰς ἄκρον στόμα
 πύργων ἀκοντίζοντας, ὥστ' ἐπάλξεων
 λιπεῖν ἐρίπνας φυγάδας· ἀλλὰ νῖν πάλιν,

κυναγὸς ὥσει, παῖς σὸς ἐξαθροίζεται,
 πύργοις δ' ἐπέστησ' αὖθις. ἐς δ' ἄλλας πύλας 1170
 ἡπειγόμεσθα τοῦτο παύσαντες νοσοῦν.
 Καπανεὺς δὲ πῶς εἵποιμ' ἂν ὥς ἐμαίνεται;
 μακραύχενος γὰρ κλίμακος προσαμβάσεις
 ἔχων ἐχῶρει, καὶ τοσόνδ' ἐκόμπασε,
 μῆδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργάθην Διὸς 1175
 τὸ μὴ οὐ κατ' ἄκρων Περγάμων ἐλεῖν πόλιν.
 καὶ ταῦθ' ἄμ' ἡγόρευε καὶ πετρούμενος
 ἀνείρφ' ὑπ' αὐτὴν ἀσπίδ' εἰλίξας δέμας,
 κλίμακος ἀμείβων ξέστ' ἐνηλάτων βάθρα.
 ἤδη δ' ὑπερβαίνοντα γείσα τειχέων 1180
 βάλλει κεραυνῷ Ζεὺς νιν· ἐκτύπησε δὲ
 χθῶν, ὥστε δεῖσαι πάντας· ἐκ δὲ κλιμάκων
 ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη,
 κόμαι μὲν εἰς Ὀλυμπον, αἶμα δ' ἐς χθόνα,
 χεῖρες δὲ καὶ κῶλ' ὥς κύκλωμ' Ἰξίοινο 1185
 εἰλίσσεται· ἐς γῆν δ' ἔμπυρος πίπτει νεκρός.
 ὥς δ' εἶδ' Ἀδραστος Ζῆνα πολέμιον στρατῷ,
 ἔξω τάφρου καθίσεν Ἀργείων στρατόν.
 οἱ δ' αὖ παρ' ἡμῶν δεξιὸν Διὸς τέρας
 ἰδόντες ἐξήλυνον ἀρμάτων ὄχους 1190
 ἱππῆς, ὀπλιταί τ' εἰς μέσ' Ἀργείων ὄπλα
 ξυνῆψαν ἔγχη, πάντα δ' ἦν ὁμοῦ κακά·
 ἔθνησκον, ἐξέπιπτον ἀντύγων ἄπο,
 τροχοί τ' ἐπήδων ἄξονές τ' ἐπ' ἄξοσι,
 νεκροὶ δὲ νεκροῖς ἐξεσωρεύονθ' ὁμοῦ. 1195
 πύργων μὲν οὖν γῆς ἔσχομεν κατασκαφὰς
 ἐς τὴν παρούσαν ἡμέραν· εἰ δ' εὐτυχὴς
 ἔσται τὸ λοιπὸν ἤδη γῆ, θεοῖς μέλει.
 [καὶ νῦν γὰρ αὐτὴν δαιμόνων ἔσωσέ τις.]

ΧΟ. καλὸν τὸ νικᾶν· εἰ δ' ἀμείνον' οἱ θεοὶ 1200
 γνώμην ἔχουσιν, εὐτυχὴς εἶην ἐγώ.

ΙΟ. καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει·
 παῖδές τε γάρ μοι ζῶσι κάκπέφενγε γῆ.
 Κρέων δ' ἔοικε τῶν ἐμῶν νυμφευμάτων

- τῶν τ' Οιδίπου δύστηνος ἀπολαῦσαι κακῶν 1205
 παιδὸς στερηθεὶς τῇ πόλει μὲν εὐτυχῶς,
 ἰδίᾳ δὲ λυπρῶς. ἀλλ' ἀνελθέ μοι πάλιν,
 τί τὰπὶ τούτοις παῖδ' ἐμῷ δρασεῖετον.
- ΑΓ. ἅ τὰ λοιπά· δεῦρ' αἰεὶ γὰρ εὐτυχεῖς.
 ΙΟ. τοῦτ' εἰς ὑποπτον εἶπας· οὐκ ἑατέον. 1210
- ΑΓ. μεῖζόν τι χρήξεις παῖδας ἢ σεσωσμένους;
 ΙΟ. καὶ τὰπίλοιπά γ' εἰ καλῶς πράσσω κλύειν.
 ΑΓ. μέθες μ'· ἔρημος παῖς ὑπασπιστοῦ σέθεν.
 ΙΟ. κακόν τι κεύθεις καὶ στέγεις ὑπὸ σκότῳ.
 ΑΓ. κοῦκ ἂν γε λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κακά. 1215
- ΙΟ. ἦν μή γε φεύγων ἐκφύγῃς πρὸς αἰθέρα.
 ΑΓ. αἰαῖ· τί μ' οὐκ εἴσας ἐξ εὐαγγέλου
 φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά;
 τῷ παιδε τῷ σὺ μέλλετον, τολμήματα
 αἴσχιστα, χωρὶς μονομαχεῖν παντὸς στρατοῦ· 1220
 [λέξαντες Ἀργείοισι Καδμείοισι τε
 ἐς κοινὸν οἶον μήποτ' ὄφελον λόγον.
 Ἐτεοκλῆς δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεῖς
 πύργου, κελεύσας σῖγα κηρύξαι στρατῷ·
 ἔλεξε δ', ὦ γῆς Ἑλλάδος στρατηλάται 1225
 Δαναῶν ἀριστῆς, οἵπερ ἦλθετ' ἐνθάδε,
 Κάδμου τε λαὸς, μήτε Πολυνείκους χάριν
 ψυχὰς ἀπεμπολᾶτε μήθ' ἡμῶν ὑπερ.
 ἐγὼ γὰρ αὐτὸς τόνδε κίνδυνον μεθεῖς
 μόνος συνάψω συγγόνῳ τῷμῳ μάχην· 1230
 κὰν μὲν κτάνω τόνδ', οἶκον οἰκήσω μόνος,
 ἡσσώμενος δὲ τῷδε παραδώσω τμόνος.
 ὑμεῖς δ' ἀγῶν' ἀφέντες Ἀργεῖοι χθόνα
 νίσσεσθε βίοντον μὴ λιπόντες ἐνθάδε.
 Σπαρτῶν τε λαὸς ἄλλις, ὅσος κεῖται νεκρός· 1235
 τοσαῦτ' ἔλεξε· σὸς δὲ Πολυνείκης γόνος
 ἐκ τάξεων ὥρουσε καπῆναι λόγους.
 πάντες δ' ἐπερρόθησαν Ἀργεῖοι τάδε
 Κάδμου τε λαὸς, ὥς δίκαι' ἡγούμενοι.
 ἐπὶ τοῖσδε δ' ἐσπείσαντο, κὰν μεταιχμίους 1240

ὄρκους συνῆψαν ἐμμένειν στρατηλάτας.
 ἤδη δ' ἔκρυπτον σῶμα παγχάλκοις ὀπλοῖς
 δισσοὶ γέροντος Οἰδίπου νεανίαι·
 φίλοι δ' ἐκόσμουν τῆσδε μὲν πρόμον χθονὸς
 Σπαρτῶν ἀριστῆς, τὸν δὲ Δαναϊδῶν ἄκροι. 1215
 ἔσταν δὲ λαμπρῶ, χρῶμά τ' οὐκ ἠλλαξάτην,
 μαργῶντ' ἐπ' ἀλλήλοισιν ἰέναι δόρυ.
 παρεξιόντες δ' ἄλλος ἄλλοθεν φίλων
 λόγοις ἐθάρσυνόν τε κᾶξηύδων τάδε·
 Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας 1250
 τρόπαιον, Ἄργει τ' εὐκλεᾶ δοῦναι λόγον·
 Ἐτεοκλέα δ' αὖ, Νῦν πόλεως ὑπερμαχεῖς,
 νῦν καλλίνικος γενόμενος σκήπτρων κρατεῖς.
 τάδ' ἡγόρευον παρακαλοῦντες ἐς μάχην.
 μάντεις δὲ μῆλ' ἔσφαζον, ἐμπύρους τ' ἀκμάς 1255
 ῥήξεις τ' ἐνώμων, ὑγρότητ' ἐναντίαν,
 ἄκραν τε λαμπάδ', ἣ δυοῖν ὄρους ἔχει,
 νίκης τε σῆμα καὶ τὸ τῶν ἡσσωμένων.]
 ἀλλ', εἴ τιν' ἀλκὴν ἢ σοφοὺς ἔχεις λόγους,
 ἢ φίλτρ' ἐπωδῶν, στείχ', ἐρήτυσον τέκνα 1260
 δεινῆς ἀμίλλης, ὥς ὁ κίνδυνος μέγας.
 [καὶ τᾶθλα δεινὰ δάκρυά σοι γενήσεται,
 δισσοῖν στερεΐσῃ τῇδ' ἐν ἡμέρᾳ τέκνοιν.]
 IO. ὦ τέκνον, ἔξελθ' Ἀντιγόνη δόμων πάρος·
 οὐκ ἐν χορείαις οὐδὲ παρθελεύμασι 1265
 νῦν σοι προχωρεῖ δαιμόνων κατάστασις.
 ἀλλ' ἄνδρ' ἀρίστω καὶ κασιγνήτῳ σέθεν
 ἐς θάνατον ἐκνεύοντε κωλύσαί σε δεῖ
 ξὺν μητρὶ τῇ σῇ μὴ πρὸς ἀλλήλοιν θανεῖν.
 AN. τίς, ὦ τεκοῦσα μῆτερ, ἐκπληξὶν νέαν 1270
 φίλοις αὐτεῖς τῶνδε δωμάτων πάρος;
 IO. ὦ θύγατερ, ἔρρει σῶν κασιγνήτων βίος.
 AN. πῶς εἶπας; IO. αἰχμὴν ἐς μίαν καθέστατον.
 AN. οἷ γῶ, τί λέξεις, μῆτερ; IO. οὐ φίλ', ἀλλ' ἔπον.
 AN. ποῖ, παρθενῶνας ἐκλιπούς; IO. ἀνὰ στρατόν. 1275
 AN. αἰδούμεθ' ὄχλον. IO. οὐκ ἐν αἰσχύνῃ τὰ σά.

ΑΝ. δράσω δὲ δὴ τί; ΙΟ. συγγόνων λύσεις ἔριν.

ΑΝ. τί δρῶσα, μῆτερ; ΙΟ. προσπίτνουσ' ἐμοῦ μέτα.

ΑΝ. ἡγοῦ σὺ πρὸς μεταίχμι', οὐ μελλητέον.

ΙΟ. ἔπειγ' ἔπειγε, θύγατερ· ὥς, ἦν μὲν φθάσω 1230
παῖδας πρὸ λόγχης, οὐμὸς ἐν φάει βίος,
θανοῦσι δ' αὐτοῖς συνθανοῦσα κείσομαι.

ΧΟ. αἰαῖ αἰαῖ·

στρ.

τρομερὰν φρίκα τρομερὰν φρέν' ἔχω·

1235

διὰ σάρκα δ' ἐμὰν

ἔλεος ἔλεος ἔμολε ματέρως δειλαίας.

δίδυμα τέκεα πότερος ἄρα πότερον αἰμάξει,

ἰὼ μοι πόνων,

ἰὼ Ζεῦ, ἰὼ γὰ,

1290

ὁμογενῇ δέραν, ὁμογενῇ ψυχὰν

δι' ἀσπίδων, δι' αἱμάτων;

τάλαιν' ἐγὼ, τάλαινα,

πότερον ἄρα νέκυν ὀλόμενον ἀχρήσω;

1295

φεῦ δᾶ φεῦ δᾶ,

ἀντ.

δίδυμοι θῆρες, φόνιαι ψυχαί,

δορὶ παλλόμεναι

πέσσεα πέσσεα δαί' ἀντίχ' αἱμάζετον.

τάλανες, ὅ τι ποτὲ μονομάχον ἐπὶ φρέν' ἠλθέτην,

βοᾶ βαρβάρῳ

1301

ἱακχὰν στενακτὰν

μελομένην νεκροῖς δάκρυσι θρηνήσω.

σχεδὸν τύχα πέλας φόνου·

κρινεῖ φάος τὸ μέλλον.

1305

ἄποτμος ἄποτμος ὁ φόνος ἔνεκ' Ἑρινύων.

ἀλλὰ γὰρ Κρέοντα λεύσω τόνδε δεῦρο συννεφῇ

πρὸς δόμους στείχοντα, παύσω τοὺς παρεστῶτας

γόους.

ΚΡ. οἷμοι, τί δράσω; πότερ' ἐμαυτὸν ἢ πόλιν 1310

στένω δακρύσας, ἦν περίξ ἔχει νέφος

τοιούτον ὥστε δι' Ἀχέροντος ἰέναι;

ἐμός τε γὰρ πᾶις γῆς ὄλωλ' ὑπερθανῶν

τοῦνομα λαβὼν γενναῖον, ἀνιαρὸν δ' ἐμοί·

ὃν ἄρτι κρημνῶν ἐκ δρακοντείων ἑλὼν 1315
 αὐτοσφαγῇ δύστηνος ἐκόμισ' ἐν χεροῖν,
 βοᾷ δὲ δῶμα πᾶν· ἐγὼ δ' ἦκω μετὰ
 γέρων ἀδελφὴν γραῖαν Ἰοκάστην, ὅπως
 λούσῃ προθῆταί τ' οὐκέτ' ὄντα παῖδ' ἐμόν.
 τοῖς γὰρ θανούσι χρή τὸν οὐ τεθηγκότα 1320
 τιμὰς διδόντα χθόνιον εὖσεβεῖν θεόν.

ΧΟ. βέβηκ' ἀδελφὴ σὴ, Κρέων, ἔξω δόμων,
 κόρη τε μητρὸς Ἀντιγόνη κοινῷ ποδί.

ΚΡ. ποῖ καπὶ ποῖαν συμφορὰν, σήμαινέ μοι.

ΧΟ. ἦκουσε τέκνα μονομάχῳ μέλλειν δορὶ 1325
 εἰς ἀσπίδ' ἥξειν βασιλικῶν δόμων ὕπερ.

ΚΡ. πῶς φῆς; νέκυν τοι παιδὸς ἀγαπάζων ἐμοῦ
 οὐκ ἐς τόδ' ἦλθον ὥστε καὶ τάδ' εἰδέναι.

ΧΟ. ἀλλ' οἴχεται μὲν σὴ κασιγνήτῃ πάλαι
 δοκῶ δ' ἀγῶνα τὸν περὶ ψυχῆς, Κρέων, 1330
 ἤδη πεπράχθαι παισὶ τοῖσιν Οἰδίπου.

ΚΡ. οἴμοι, τὸ μὲν σημεῖον εἰσορῶ τόδε,
 σκυθρωπὸν ὄμμα καὶ πρόσωπον ἀγγέλου
 στείχοντος, ὃς πᾶν ἀγγελεῖ τὸ δρώμενον.

ΑΓ. ὦ τάλας ἐγὼ, τίν' εἶπω μῦθον ἢ τίνας λόγους; 1335

ΚΡ. οἰχόμεσθ'· οὐκ εὐπροσώποις φροιμίους ἄρχει λόγου.

ΑΓ. ὦ τάλας, δισσωῶς αὐτῷ· μεγάλα γὰρ φέρω κακὰ
 πρὸς πεπραγμένοισιν ἄλλοις πῆμασιν. ΚΡ. λέ-
 γεις δὲ τί;

ΑΓ. οὐκέτ' εἰσὶ σῆς ἀδελφῆς παῖδες ἐν φάει, Κρέων.

ΚΡ. αἰαῖ·

μεγάλα μοι θροεῖς πάθεα καὶ πόλει, 1340

ΧΟ. ὦ δώματ' εἰσηκούσατ' Οἰδίπου τάδε;

ΚΡ. παίδων ὁμοίαις συμφοραῖς ὀλωλότων.

ΧΟ. ὥστ' ἐκδακρῦσαί γ', εἰ φρονοῦντ' ἐτύγχανεν.

ΚΡ. οἴμοι ξυμφορᾶς βαρυντομωτάτας,
 οἴμοι κακῶν δύστηνος· ὦ τάλας ἐγὼ. 1345

ΑΓ. εἰ καὶ τὰ πρὸς τούτοισί γ' εἰδείης κακά.

ΚΡ. καὶ πῶς γένοιτ' ἂν τῶνδε δυσποτμώτερα;

ΑΓ. τέθνηκ' ἀδελφὴ σὴ δυοῖν παῖδοιν μέτα.

- ΧΟ. ἀνάγετ' ἀνάγετε κωκυτὸν, 1350
 †ἐπὶ κάρᾳ τε λευκοπήχεις κτύπους χεροῖν.
- ΚΡ. ὦ τλῆμον, οἶον τέρμον', Ἰοκάστη, βίου
 γάμων τε τῶν σῶν Σφιγγὸς αἰνιγμοὺς ἔτλης.
 πῶς καὶ πέπρακται διπτύχων παίδων φόνος
 ἀρᾶς τ' ἀγώνισμ' Οἰδίπου, σήμαινέ μοι. 1355
- ΑΓ. τὰ μὲν πρὸ πύργων εὐτυχήματα χθονὸς
 οἶσθ'. οὐ μακρὰν γὰρ τειχέων περιπτυχαὶ
 ὥστ' οὐχ ἅπαντά σ' εἰδέναι τὰ δρώμενα.
 ἐπεὶ δὲ χαλκίοις σῶμ' ἐκοσμήσανθ' ὄπλοις
 [οἱ τοῦ γέροντος Οἰδίπου νεανίαι,] 1360
 ἔστησαν ἐλθόντ' ἐς μέσον μεταίχμιον
 [δισσῶ στρατηγῶ καὶ διπλῶ στρατηλάτα]
 ὥς εἰς ἀγῶνα μονομάχου τ' ἀλκὴν δορός.
 βλέψας δ' ἐς Ἄργος ἦκε Πολυνείκης ἀρᾶς,
 ὦ πότνι Ἥρα, σὸς γάρ εἰμ', ἐπεὶ γάμοις 1365
 ἔξευξ' Ἀδράστου παῖδα καὶ ναίω χθόνα,
 δὸς μοι κτανεῖν ἀδελφὸν, ἀντήρη δ' ἐμὴν
 καθαιματῶσαι δεξιὰν νικηφόρον.
 [αἷσχιστον αἰτῶ στέφανον, ὁμογενῇ κτανεῖν.
 πολλοῖς δ' ἐπήει δάκρυα τῆς τύχης ὅση, 1370
 καὶ βλεψαν ἀλλήλοισι διαδόντες κόρας.]
 Ἐτεοκλῆς δὲ Παλλάδος χρυσάσπιδος
 βλέψας πρὸς οἶκον ἠΰξατ', ὦ Διὸς κόρη,
 δὸς ἔγχος ἡμῖν καλλίνικον ἐκ χερὸς
 ἐς στέρν' ἀδελφοῦ τῆσδ' ἀπ' ὠλένης βαλεῖν, 1375
 κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμὴν.
 ἐπεὶ δ' ἀφείθη πυρσὸς ὥς Τυρσηνικῆς
 σάλπιγγος ἡχῇ, σῆμα φοινίου μάχης,
 ᾗξαν δρόμημα δεινὸν ἀλλήλοισι ἔπι.
 κάπροι δ' ὅπως θήγοντες ἀγρίαν γένυν 1380
 ξυνῆψαν ἀφρῶ διάβροχοι γενειάδας·
 ᾗσον δὲ λόγχαις· ἀλλ' ὑφίζανον κύκλοις,
 ὅπως σίδηρος ἐξολισθάνοι μάτην.
 εἰ δ' ὅμμ' ὑπερσχὸν ἵτυος ἄτερος μάθοι,
 λόγχην ἐνώμα στόματι προφθῆναι θέλων. 1385

ἀλλ' εὖ προσῆγον ἀσπίδων κεγχρώμασιν
 ὀφθαλμόν, ἀργὸν ὥστε γίγνεσθαι δόρυ.
 πλείων δὲ τοῖς ὀρώσιν ἐστάλασσ' ἰδρῶς
 ἢ τοῖσι δρώσι διὰ φίλων ὕρρωδιαν.
 Ἔτεοκλῆς δὲ ποδὶ μεταψαίρων πέτρον 1390
 ἵχνους ὑπόδρομον, κῶλον ἐκτὸς ἀσπίδος
 τίθησι. Πολυνείκης δ' ἀπήντησεν δορὶ
 πληγὴν σιδήρῳ παραδοθείσαν εἰσιδὼν,
 κνήμης τε διεπέρασεν Ἀργεῖον δόρυ.
 στρατὸς δ' ἀνηλάλαξε Δαναϊδῶν ἅπας. 1395
 καὶ τῷδε μόχθῳ γυμνὸν ὦμον εἰσιδὼν
 ὁ πρόσθε τρωθεὶς στέρνα Πολυνείκους †βία
 διήκε λόγχην, κατέδωκεν ἡδονὰς
 Κάδμου πολίταις, ἀπὸ δ' ἔθραυσ' ἄκρον δόρυ.
 ἐς δ' ἄπορον ἦκων δορὸς ἐπὶ σκέλος πάλιν 1400
 χωρεῖ, λαβὼν δ' ἀφῆκε μάρμαρον πέτρον,
 μέσον δ' ἄκοντ' ἔθραυσεν· ἐξ ἴσου δ' Ἄρης
 ἦν κάμακος ἀμφοῖν χεῖρ' ἀπεστερημένοι.
 ἔνθεν δὲ κώπας ἀρπάσαντε φασγάνων
 ἐς ταυτὸν ἦκον, συμβαλόντε δ' ἀσπίδας 1405
 πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης.
 καὶ πῶς νοήσας Ἔτεοκλῆς τὸ Θεσσαλὸν
 εἰσήγαγεν σόφισμ' ὁμιλίᾳ χθονός.
 ἐξαλλαγεῖς γὰρ τοῦ παρεστῶτος πόνου
 λαιὸν μὲν ἐς τοῦπισθεν ἀναφέρει πόδα 1410
 πρόσω τὰ κοῖλα γαστρὸς εὐλαβούμενος·
 προβάς δὲ κῶλον δεξιὸν δι' ὀμφαλοῦ
 καθήκεν ἔγχος, σφονδύλοισι τ' ἐνήρμοσεν.
 ὁμοῦ δὲ κάμψας πλευρὰ καὶ νηδὺν τάλας
 ξὺν αἵματρηαῖς σταγόσι Πολυνείκης πίτνει. 1415
 ὁ δ', ὥς κρατῶν δὴ καὶ νενικηκὼς μάχῃ,
 ξίφος δικῶν ἐς γαῖαν ἐσκύλευέ νιν
 τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκείσε δέ.
 ὃ καὶ νιν ἔσφηλ'. ἔτι γὰρ ἐμπνέων βραχὺ,
 σῶζων σίδηρον ἐν λυγρῷ πεσέματι, 1420
 μόλις μὲν, ἐξέτεινε δ' εἰς ἡπαρ ξίφος

Ἐτεοκλέους ὁ πρόσθε Πολυνείκης πέσών.
γαῖαν δ' ὁδᾶξ ἐλόντες ἀλλήλοιν πέλας
πίπτουσιν ἄμφω, κοῦ διώρισαν κράτος.

ΧΟ. φεῦ φεῦ, κακῶν σῶν, Οἰδίπου, σ' ὅσων στένω· 1425
τὰς σὰς δ' ἀρὰς ἔοικεν ἐκπλήσαι θεός.

ΑΓ. ἄκουε δὴ νυν καὶ τὰ πρὸς τούτοις κακά.
ἐπεὶ τέκνω πεσόντ' ἐλειπέτην βίον,
ἐν τῷδε μήτηρ ἢ τάλαινα προσπίτνει
[σὺν παρθένῳ τε καὶ προθυμῖα ποδός.] 1430

τετρωμένους δ' ἰδοῦσα καιρίους σφαγὰς
ᾤμωξεν, ὦ τέκν', ὕστερα βοηδρόμος
πάρειμι. προσπίτνουσα δ' ἐν μέρει τέκνα
ἐκλαί, ἐθρήνει τὸν πολὺν μαστῶν πόνον
στένουσ', ἀδελφή θ' ἢ παρασπίζουσ' ὁμοῦ, 1435

ὦ γηροβοσκὸν μητρὸς, ὦ γάμους ἐμούς
προδόντ' ἀδελφῷ φιλάτω· στέρνων δ' ἄπο
φύσημ' ἀνείς δύσθνητον Ἐτεοκλῆς ἀναξ
ἤκουσε μητρὸς, κάπιθεις ὑγράν χέρα
φωνήν μὲν οὐκ ἀφῆκεν, ὀμμάτων δ' ἄπο 1440
προσεῖπε δακρύοις, ὥστε σημήναι φίλα.
ὁ δ' ἦν ἔτ' ἔμπνους, πρὸς κασιγνήτην δ' ἰδὼν
γραϊάν τε μητέρ' εἶπε Πολυνείκης τάδε·

Ἀπωλόμεσθα, μήτερ· οἰκτεῖρω δὲ σέ
καὶ τήνδ' ἀδελφήν καὶ κασίγνητον νεκρόν. 1445
φίλος γὰρ ἐχθρὸς ἐγένετ', ἀλλ' ὅμως φίλος.
θάψον δέ μ', ὦ τεκοῦσα καὶ σὺ, σύγγονε,
ἐν γῇ πατρώα, καὶ πόλιν θυμουμένην
παρηγορεῖτον, ὥς τοσόνδε γοῦν τύχῳ
χθονὸς πατρώας, κεῖ δόμους ἀπώλεσα. 1450

ξυνάρμοσον δὲ βλέφαρά μου τῇ σῇ χερὶ,
μήτερ· τίθησι δ' αὐτὸς ὀμμάτων ἐπι·
καὶ χαίρετ'· ἤδη γάρ με περιβάλλει σκότος.
ἄμφω δ' ἅμ' ἐξέπνευσαν ἄθλιον βίον.
μήτηρ δ', ὅπως εἰσεῖδε τήνδε συμφορὰν, 1455
ὑπερπαθήσασ' ἦρπασ' ἐκ νεκροῦ ξίφος
κάπραξε δεινά· διὰ μέσου γὰρ αὐχένος

ὠθεῖ σίδηρον, ἐν δὲ τοῖσι φιλτάτοις
 θανοῦσα κείται περιβαλοῦσ' ἀμφοῖν χέρας.
 ἀνῆξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων, 1460
 ἡμεῖς μὲν ὡς νικῶντα δεσπότην ἑμὸν,
 οἱ δ' ὡς ἐκείνον· ἦν δ' ἔρις στρατηλάταις,
 οἱ μὲν πατάξαι πρόσθε Πολυνείκην δορὶ,
 οἱ δ', ὡς θανόντων οὐδαμοῦ νίκη πέλοι.
 καὶ τῷδ' ὑπεξῆλθ' Ἀντιγόνη στρατοῦ δίχα, 1465
 οἱ δ' εἰς ὅπλ' ἤσσαν· εὖ δέ πως προμηθία
 καθῆστο Κάδμου λαὸς ἀσπίδων ἐπι·
 κᾶφθημεν οὐπω τεύχεσιν πεφραγμένον
 Ἀργεῖον εἰσπεσόντες ἐξαίφνης στρατόν.
 κοῦδεὶς ὑπέστη, πεδία δ' ἐξεπίμπλασαν 1470
 φεύγοντες, ἔρρει δ' αἷμα μυρίων νεκρῶν
 λόγχαις πιτνόντων. ὡς δ' ἐνικῶμεν μάχῃ,
 οἱ μὲν Διὸς τρόπαιον ἵστασαν βρέτας,
 οἱ δ' ἀσπίδας συλῶντες Ἀργείων νεκρῶν
 σκυλεύματ' εἶσω τειχέων ἐπέμπομεν. 1475
 ἄλλοι δὲ τοὺς θανόντας Ἀντιγόνης μέτα
 νεκροὺς φέρουσιν ἐνθάδ' οἰκτίσαι φίλοις.
 πόλει δ' ἀγῶνες οἱ μὲν εὐτυχέστατοι
 τῇδ' ἐξέβησαν, οἱ δὲ δυστυχέστατοι.

XO. οὐκ εἰς ἀκοὰς ἔτι δυστυχία 1480
 δώματος ἦκει· πάρα γὰρ λείσσειν
 πτώματα νεκρῶν τρισσῶν ἤδη
 τάδε πρὸς μελάθροισιν κοινῷ θανάτῳ
 σκοτίαν αἰῶνα λαχόντων.

AN. οὐ προκαλυπτομένα βοτρυχώδεος 1485
 ἄβρα παρηίδος,
 οὐδ' ὑπὸ παρθεσίας τὸν ὑπὸ βλεφάροις
 φοῖνικ', ἐρύθημα προσώπου,
 αἰδομένα φέρομαι βάκχα νεκύν
 κράδεμνα δικοῦσα κόμας ἀπ' ἐμᾶς, 1490
 στολίδα κροκόεσσαν ἀνείσα τρυφᾶς,
 ἀγεμόνευμα νεκροῖσι πολύστονον. αἰαῖ, ἰὼ μοι.
 ὦ Πολύνεικες, ἔφυς ἄρ' ἐπώνυμος, ὦ μοι, Θῆβαι,

σὰ δ' ἔρις οὐκ ἔρις, ἀλλὰ φόγῳ φόνος 1496
 Οἰδιπόδα δόμον ὤλεσε κρανθεῖς
 [αἵματι δεινῷ,] αἵματι λυγρῷ.

τίνα προσωδὸν

ἢ τίνα μούσπολον στοναχὰν ἐπὶ 1500
 δάκρυσι δάκρυσιν, ὦ δόμος, ὦ δόμος,

τάχακαλέσομαι,

τρισὰ φέρουσα τάδε τσώματα σύγγονα,
 ματέρα καὶ τέκνα, χάρματ' Ἑρινύος;

ἃ δόμον Οἰδιπόδα πρόπαν ὤλεσε, 1505

τᾶς ἀγρίας ὅτε

δυσξύνετον ξυνετὸς μέλος ἔγγω
 Σφιγγὸς αἰδοῦ σῶμα φονεύσας.

ὦ μοι, πάτερ,

τίς Ἑλλὰς ἢ βάρβαρος, ἢ τῶν προπάροιθ' εὐ-
 γενετᾶν 1510

ἕτερος ἔτλα κακῶν τοσῶνδ'

αἵματος ἀμερίου

τοιάδ' ἄχεα φανερά; τάλαιν',

τῶς ἐλελίζει. τίς ἄρ' ὄρνις

ἢ δρυὸς ἢ ἐλάτας 1515

ἀκροκόμοις ἀμφὶ κλάδοις ἐξομένα μονομάτορος

*εἴσιν ἐμοῖς ἄχεσι ξυνωδός;

αἴλινον αἰάγμασιν ἃ τοῖσδε προκλαίω μονάδ' αἰ-
 ῶνα διάξουσα τὸν αἰὲ χρόνον ἐν λειβομένοισιν

δάκρυσιν. 1522

τίν' ἐπὶ πρῶτον ἀπὸ χαίτας σπαραγμοῖς ἀπαρ-
 χὰς βάλῃ;

ματρὸς ἐμᾶς διδύμοισι τγάλακτος παρὰ μαστοῖς,

ἢ πρὸς ἀδελφῶν

οὐλόμεν' αἰκίσματα νεκρῶν;

ὁτοτοτοῖ,

λεῖπε σοὺς δόμους, 1530

ἀλαὸν ὄμμα φέρων

πάτερ γεραιέ, δείξον,

Οἰδιπόδα, σὸν αἰῶνα μέλεον, ὅς ἐπὶ

δώμασιν ἀέριον σκότον ὁρμάσι σοῖσι βάλων ἔλ-
 κεις μακρόπνουν ζωάν. 1535

κλύεις, ὦ κατ' αὐλὰν ἀλαίνων γεραιὸν πόδ' * ἐν
 δεμνίοισιν

δυστάνοις ἰαύων;

ΟΙ. τί δ', ὦ παρθένε, βακτρεύμασι τυφλοῦ ποδὸς
 ἐξάγαγες ἐς 1540

φῶς * με λεχήρη σκοτίων ἐκ θαλάμων οἰκτροτά-
 τοισιν δακρύοισιν,

πολιὸν αἰθέρος ἀφανὲς εἶδωλον, ἣ νέκυν ἔνερθεν, ἣ
 ποτανὸν ὄνειρον; 1545

ΑΝ. δυστυχὲς ἀγγέλλας ἔπος οἴσει,

* ὦ πάτερ, οὐκέτι σοι τέκνα λεύσσει

φάος, οὐδ' ἄλοχος, παρὰβάκτροις

ἀ πόδα σὸν τυφλόπουν θεραπεύμασιν αἰὲν ἐμόχθει,

* ὦ πάτερ, ὦμοι. 1550

ΟΙ. ὦμοι μοι ἐμῶν παθέων· πάρα γὰρ ἴστενάχαι
 τάδ' αὐτέϊν.

τρισσαὶ ψυχαὶ ποῖα μοῖρα,

πῶς ἔλιπον φάος, ὦ τέκνον, αὔδα.

ΑΝ. οὐκ ἐπ' ὀνείδεσιν οὐδ' ἐπιχάρμασιν, 1555

ἀλλ' ὀδύναισι λέγω· σὸς ἀλάστωρ

ξίφεσιν βρίθων * *

καὶ πυρὶ καὶ σχετλίοισι μάχαις ἐπὶ παῖδας ἔβα
 σοῖς,

ὦ πάτερ, ὦμοι.

ΟΙ. αἰαῖ, ΑΝ. τί τάδε καταστένεις; 1560

ΟΙ. τέκνα. ΑΝ. δι' ὀδύνας ἔβας,

εἰ τὰ τέθριππ' εἰς ἄρματα λεύσσω

αελίου τάδε σώματα νεκρῶν

ὁρματος αὐγαῖς [σαῖς] ἐπενώμιας.

ΟΙ. τῶν μὲν ἐμῶν τεκέων φανερόν κακόν· 1565

ἀ δὲ τάλαιν' ἄλοχος τίني μοι, τέκνον, ὤλετο μοῖρα;

ΑΝ. δάκρυα γοερὰ φανερὰ πᾶσι τιθεμένα

τέκεσι μαστὸν ἔφερεν ἔφερεν

ἰκέτις ἰκέτιν ὀρομένα.

ἡῦρε δ' ἐν Ἡλέκτραισι πύλαις τέκνα
 λωτοτρόφον κατὰ λείμακα λόγχαις
 κοινὸν ἐννάλιον

1570

μάτηρ, ὥστε λέοντας ἐναύλους,
 μαρναμένους ἐπὶ τραύμασιν, αἵματος
 ἤδη ψυχρὰν λοιβάν, φονίαν,
 ἂν ἔλαχ' Ἀιδας, ὥπασε δ' Ἄρης.

1575

χαλκόκροτον δὲ λαβοῦσα νεκρῶν πάρα φάσγανον
 εἴσω

σαρκὸς ἔβαψεν, ἄχει δὲ τέκνων ἔπεσ' ἀμφὶ τέκ-
 νοισιν.

πάντα δ' ἐν ἄματι τῷδε συνάγαγεν,
 ὦ πάτερ, ἀμετέροισι δόμοισιν ἄχη θεός, ὅστις
 τᾷδε τελευτᾷ.

1581

ΧΟ. πολλῶν κακῶν κατῆρξεν Οἰδίπου δόμοις
 τόδ' ἡμαρ· εἴη δ' εὐτυχέστερος βίος.

ΚΡ. οἴκτων μὲν ἤδη λήγεθ', ὡς ὦρα τάφου
 μνήμην τίθεσθαι· τῶνδε δ', Οἰδίπου, λόγων
 ἄκουσον· ἀρχὰς τῆσδε γῆς ἔδωκέ μοι
 Ἑτεοκλῆς παῖς σὸς γάμων φερνὰς διδούς
 Αἴμονι, κόρης τε λέκτρον Ἀντιγόνης σέθεν.
 οὐκουν σ' ἔασω τήνδε γῆν οἰκεῖν ἔτι·

1585

σαφῶς γὰρ εἶπε Τειρεσίας οὐ μή ποτε
 σοῦ τήνδε γῆν οἰκοῦντος εὖ πράξειν πόλιν·
 ἀλλ' ἐκκομίζου. καὶ τὰδ' οὐχ ὕβρει λέγω,
 οὐδ' ἐχθρὸς ὢν σοι, διὰ δὲ τοὺς ἀλάστορας
 τοὺς σοὺς δεδοικῶς μή τι γῇ πάθῃ κακόν.

ΟΙ. ὦ μοῖρ', ἀπ' ἀρχῆς ὥς μ' ἔφυσας ἄθλιον
 καὶ τλήμον', εἴ τις ἄλλος ἀνθρώπων ἔφυ·
 ὃν καὶ πρὶν ἐς φῶς μητρὸς ἐκ γονῆς μολεῖν,
 ἄγονον Ἀπόλλων Λαῖψ μ' ἐθέσπισε
 φονέα γενέσθαι πατρός· ὦ τάλας ἐγώ.

1595

ἐπεὶ δ' ἐγενόμην, αὖθις ὁ σπείρας πατήρ
 κτείνει με νομίσας πολέμιον δυσδαίμονα·
 χρῆν γὰρ θανεῖν νιν ἐξ ἐμοῦ· πέμπει δέ με
 μαστὸν ποθοῦντα θηρσὶν ἄθλιον βοράν·

1600

οὐ σωζόμεσθα. Ταρτάρου γὰρ ὤφελεν
 ἔλθειν Κιθαιρῶν εἰς ἄβυσσα χάσματα, 1605
 ὅς μ' οὐ διώλεσ', ἀλλὰ δουλεῦσαί τέ μοι
 δαίμων ἔδωκε Πόλυβον ἀμφὶ δεσπότην,
 κτανὼν τ' ἔμαντοῦ πατέρ' ὁ δυσδαίμων ἐγὼ
 ἐς μητρὸς ἦλθον τῆς τάλαιπώρου λέχος,
 παῖδās τ' ἀδελφούς ἔτεκον οὓς ἀπώλεσα, 1610
 ἀρὰς παραλαβὼν Λαΐου καὶ παισὶ δούς.
 οὐ γὰρ τοσοῦτον ἀσύνετος πέφυκ' ἐγὼ
 ὥστ' εἰς ἔμ' ὄμματ' ἐς τ' ἐμῶν παίδων βίον
 ἄνευ θεῶν του ταῦτ' ἐμηχανησάμην.

εἶεν· τί δράσω δῆθ' ὁ δυσδαίμων ἐγώ; 1615
 τίς ἡγεμὼν μοι ποδὸς ὁμαρτήσῃ τυφλοῦ;
 ἦδ' ἢ θανοῦσα; ζῶσά γ' ἂν σάφ' οἶδ' ὅτι.
 ἀλλ' εὐτεκνος ξυνωρίς; ἀλλ' οὐκ ἔστι μοι.
 ἀλλ' ἔτι νεάζων αὐτὸς εὐροιμ' ἂν βίον;
 πόθεν; τί μ' ἄρδην ὧδ' ἀποκτείνεις, Κρέον; 1620
 ἀποκτενεῖς γὰρ, εἴ με γῆς ἔξω βαλεῖς.
 οὐ μὴν ἐλίξας γ' ἀμφὶ σὸν χεῖρας γόνυ
 κακὸς φανοῦμαι· τὸ γὰρ ἐμόν ποτ' εὐγενὲς
 οὐκ ἂν προδοίην οὐδέπερ πρᾶσσω κακῶς.

ΚΡ. σοὶ τ' εὖ λέλεκται, γόνυα μὴ χρῶξιν ἐμὰ, 1625
 ἐγὼ τε ναίειν σ' οὐκ ἔασαιμ' ἂν χθόνα.
 νεκρῶν δὲ τῶνδε τὸν μὲν ἐς δόμους χρεῶν
 ἦδη κομίζειν, τόνδε δ', ὅς πέρσων πόλιν
 πατρίδα σὺν ἄλλοις ἦλθε, Πολυνείκους νέκυν
 ἐκβάλετ' ἄθραπτον τῆσδ' ὄρων ἔξω χθονός. 1630
 κηρύσσεται δὲ πᾶσι Καδμείοις τάδε,
 ὅς ἂν νεκρὸν τόνδ' ἢ καταστέφων ἀλῶ
 ἢ γῇ καλύπτων, θάνατον ἀνταλλάσσεται.
 [ἐὰν δ' ἄκλαυστον, ἄταφον, οἰωνοῖς βοράν.]
 σὺ δ' ἐκλιποῦσα τριπτύχων νεκρῶν γόους 1635
 κόμιζε σαυτήν, Ἀντιγόνη, δόμων ἔσω,
 καὶ παρθενεύου τὴν ἰοῦσαν ἡμέραν
 μένουσ', ἐν ᾗ σε λέκτρον Αἴμονος μένει.

ΑΝ. ὦ πάτερ, ἐν οἷσις κείμεθ' ἀθλίοις κακοῖς.

- ὥς σε στενάζω τῶν τεθνηκότων πλέον· 1640
οὐ γὰρ τὸ μὲν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ,
ἀλλ' εἰς ἅπαντα δυστυχῆς ἔφυς, πάτερ.
ἀτὰρ σ' ἐρωτῶ τὸν νεωστὶ κοίρανον,
τί τόνδ' ὑβρίζεις πατέρ' ἀποστέλλων χθονός;
τί θεσμοποιεῖς ἐπὶ τάλαιπῶρῳ νεκρῷ; 1645
- KP. Ἐτεοκλέους βουλευμάτων, οὐχ ἡμῶν, τάδε.
AN. ἄφρονά γε, καὶ σὺ μῶρος, ὃς ἐπίθου τάδε.
KP. πῶς; τάντεταλμέν' οὐ δίκαιον ἐκπονεῖν;
AN. οὐκ, ἣν πονηρά γ' ἦ κακῶς τ' εἰρημένα.
KP. τί δ'; οὐ δικαίως ὅδε κυσὶν δοθήσεται; 1650
AN. οὐκ ἔννομον γὰρ τὴν δίκην πράσσεισθαι νιν.
KP. εἴπερ γε πόλεως ἐχθρὸς ἦν, οὐκ ἐχθρὸς ὦν.
AN. οὐκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα.
KP. καὶ τῷ τάφῳ νῦν τὴν δίκην παρασχέτω.
AN. τί πλημμελήσας, τὸ μέρος εἰ μετῆλθε γῆς; 1655
KP. ἄταφος ὃδ' ἀνὴρ, ὥς μάθης, γενήσεται.
AN. ἐγὼ σφε θάψω, καὶ ἀπεινέπη πόλις.
KP. σαυτὴν ἄρ' ἐγγὺς τῷδε συνθάψεις νεκρῷ.
AN. ἀλλ' εὐκλεές τοι δύο φίλῳ κείσθαι πέλας.
KP. λάξυσθε τήνδε κεῖς δόμους κομίζετε. 1660
AN. οὐ δῆτ', ἐπεὶ τοῦδ' οὐ μεθήσομαι νεκροῦ.
KP. ἔκριν' ὁ δαίμων, παρθέν', οὐχ ἅ σοι δοκεῖ.
AN. κακέϊνο κέκριται, μὴ ὑβρίζεσθαι νεκρούς.
KP. ὥς οὔτις ἀμφὶ τῷδ' ὑγρὰν θήσει κόνιν.
AN. ναὶ πρὸς σε τῇσδε μητρὸς Ἰοκάστης, Κρέον. 1665
KP. μάταια μοχθεῖς· οὐ γὰρ ἂν τύχοις τάδε.
AN. σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα.
KP. ἐν τούτ' ἂν εἴη τῶν ἀπορρήτων πόλει.
AN. ἀλλ' ἀμφὶ τραύματ' ἄγρια τελαμῶνας βαλεῖν.
KP. οὐκ ἔσθ' ὅπως σὺ τόνδε τιμήσεις νέκυν. 1670
AN. ὦ φίλτατ', ἀλλὰ στόμα γε σὸν προσπτύξομαι.
KP. οὐ *μὴ εἰς γάμους σοὺς ξυμφορὰν κτήσει γόοις;
AN. ἦ γὰρ γαμοῦμαι ζῶσα παιδὶ σῷ ποτέ;
KP. πολλή σ' ἀνάγκη· ποῖ γὰρ ἐκφεύξει λέχος;
AN. νῦν ἄρ' ἐκείνη Δαναΐδων μ' ἔξει μίαν. 1675

- ΚΡ. εἶδες τὸ τόλμημ' οἷον ἐξωνεῖδισεν ;
 ΑΝ. ἴστω σίδηρος ὄρκιον τέ μοι ξίφος.
 ΚΡ. τί δ' ἐκπροθυμεί τῶνδ' ἀπηλλάχθαι γάμων ;
 ΑΝ. ξυμφεύξομαι τῷδ' ἀθλιωτάτῳ πατρί.
 ΚΡ. γενναιότης σοι, μωρία δ' ἔνεστί τις. 1630
 ΑΝ. καὶ ξυνθανοῦμαί γ', ὥς μάθης περαιτέρω.
 ΚΡ. ἴθ', οὐ φονεύσεις παῖδ' ἐμόν, λίπε χθόνα.
 ΟΙ. ὦ θύγατερ, αἰνῶ μὲν σε τῆς προθυμίας.
 ΑΝ. ἀλλ' εἰ γαμοίμην, σὺ δὲ μόνος φεύγεις, πάτερ ;
 ΟΙ. μὲν' εὐτυχοῦσα, τὰμ' ἐγὼ στέρξω κακά. 1635
 ΑΝ. καὶ τίς σε τυφλὸν ὄντα θεραπεύσει; πάτερ ;
 ΟΙ. πεσὼν ὅπου μοι μοῖρα κείσομαι πέδῳ.
 ΑΝ. ὁ δ' Οἰδίπους ποῦ καὶ τὰ κλείν' αἰνίγματα ;
 ΟΙ. ὄλωλ'· ἐν ἡμάρ μ' ὤλβισ', ἐν δ' ἀπώλεσεν.
 ΑΝ. οὐκ οὖν μετασχεῖν κάμῃ δέι τῶν σῶν κακῶν ; 1690
 ΟΙ. αἰσχροῖα φυγὴ θυγατρὶ σὺν τυφλῷ πατρί.
 ΑΝ. οὐ, σωφρονούσῃ γ', ἀλλὰ γενναία, πάτερ.
 ΟΙ. προσάγαγέ νῦν με, μητρὸς ὥς ψαύσω σέθεν.
 ΑΝ. ἰδοῦ, γεραιᾶς φιλτάτης ψαῦσον χερί.
 ΟΙ. ὦ μῆτερ, ὦ ξυνάορ' ἀθλιωτάτη. 1695
 ΑΝ. οἰκτρὰ πρόκειται πάντ' ἔχουσ' ὁμοῦ κακά.
 ΟΙ. Ἐτεοκλέους δὲ πτώμα Πολυνείκους τε ποῦ ;
 ΑΝ. τῷδ' ἐκτάδην σοι κείσθον ἀλλήλοιν πέλας.
 ΟΙ. πρόσθες τυφλὴν χεῖρ' ἐπὶ πρόσωπα δυστυχῇ.
 ΑΝ. ἰδοῦ, θανόντων σῶν τέκνων ἅπτου χερί. 1700
 ΟΙ. ὦ φίλα πεσήματ' ἄθλι' ἀθλίου πατρός.
 ΑΝ. ὦ φίλτατον δῆτ' ὄνομα Πολυνείκους ἐμοί.
 ΟΙ. νῦν χρησμός, ὦ παῖ, Λοξίου περαίνεται.
 ΑΝ. ὁ ποῖος ; ἀλλ' ἦ πρὸς κακοῖς ἐρεῖς κακά ;
 ΟΙ. ἐν ταῖς Ἀθήναις κατθανεῖν μ' ἀλώμενον. 1705
 ΑΝ. ποῦ, τίς σε πύργος Ἀτθίδος προσδέξεται ;
 ΟΙ. ἱερὸς Κολωνός, δώμαθ' ἱππίου θεοῦ.
 ἀλλ' εἶα, τυφλῷ τῷδ' ὑπηρετεῖ πατρί,
 ἐπεὶ προθυμεί τῆσδε κοινοῦσθαι φυγῆς.
 ΑΝ. ἴθ' ἐς φυγὰν τάλαιναν· ὄρεγε χέρα φίλαν, 1710
 πάτερ γεραιῇ, πομπίμην

- ἔχων ἔμ', ὥστε ναυσίπομπον αὔραν.
 ΟΙ. ἰδοῦ, πορεύομαι, τέκνον,
 σύ μοι ποδαγὸς ἀθλία γενοῦ. 1715
 ΑΝ. γενόμεθα γενόμεθ' ἄθλιοι
 γε δῆτα Θηβαιᾶν μάλιστα παρθένων.
 ΟΙ. πόθι γεραιὸν ἵχνος τίθημι;
 βάκτρα πρόσφερ', ὦ τέκνον,
 ΑΝ. τᾶδε τᾶδε βᾶθί μοι, 1720
 τᾶδε πόδα τίθει, τᾶδε,
 ὥστ' ὄνειρον ἰσχύν.
 ΟΙ. ἰὼ ἰὼ, δυστυχεστάτας φυγὰς
 ἐλαύνων τὸν γέροντά μ' ἐκ πάτρας.
 ἰὼ ἰὼ, δεινὰ δειν' ἐγὼ τλᾶς. 1725
 ΑΝ. τί τλᾶς; τί τλᾶς; οὐχ ὄρᾳ Δίκα κακούς,
 οὐδ' ἀμείβεται βροτῶν ἀσυνεσίας.
 ΟΙ. ὃδ' εἰμὶ μούσαν ὃς ἐπὶ καλλίνικον οὐράνιον ἔβαν
 παρθένου κόρας αἶνιγμ' ἀσύνητον εὐρών. 1730
 ΑΝ. Σφιγγὸς ἀναφέρεις ὄνειδος·
 ἄπαγε τὰ πάρος εὐτυχήματ' αὐδῶν.
 τάδε σ' ἐπέμενε μέλεα πάθεα
 φυγάδα πατρίδος ἄπο γενόμενον, 1735
 ὦ πάτερ, θανεῖν που.
 ποθεινὰ δάκρυα παρὰ φίλαισι παρθένοις
 λιποῦσ' ἄπειμι πατρίδος ἀποπρὸ γαίας
 ἀπαρθένευτ' ἀλωμένα. 1740
 ΟΙ. φεῦ τὸ χρήσιμον φρενῶν,
 ΑΝ. ἐς πατρός γε συμφορὰς
 εὐκλεᾶ με θήσει.
 τάλαιν' ἐγὼ *σῶν συγγόνου θ' ὑβρισμάτων,
 ὃς ἐκ δόμων ἄθραπτος οἴχεται νέκυς, 1745
 μέλεος, ὃν, εἴ με καὶ θανεῖν, πάτερ, χρεῶν,
 σκότια γὰρ καλύψω.
 ΟΙ. πρὸς ἥλικας φάνηθι σάς.
 ΑΝ. ἄλις ὀδυρμάτων ἐμῶν.
 ΟΙ. σὺ δ' ἀμφὶ βωμίους λιτάς. 1750
 ΑΝ. κόρον ἔχουσ' ἐμῶν κακῶν.

ΟΙ. ἴθ' ἀλλὰ Βρόμιος ἵνα τε σηκὸς ἄβατος ὄρεσι μαι-
νάδων.

ΑΝ. Καδμείαν ὦ
νεβρίδα στολιδωσαμένα ποτ' ἐγὼ
Σεμέλας ἱερὸν

1755

θίασον ὄρεσιν ἀνεχόρευσα,
χάριν ἀχάριτον ἐς θεοὺς διδοῦσα;

ΟΙ. ὦ πάτρας κλεινοὶ πολῖται, λεύσσειτ', Οἰδίπους ὅδε,
[ὃς τὰ κλείν' αἰνίγματ' ἔγνω καὶ μέγιστος ἦν ἀνὴρ,]
ὃς μόνος Σφιγγὸς κατέσχον τῆς μαιφόνου κράτη,
νῦν ἄτιμος αὐτὸς οἰκτρὸς ἐξελαύνομαι χθονός. 1761
ἀλλὰ γὰρ τί ταῦτα θρηνῶ καὶ μάτην ὀδύρομαι;
τὰς γὰρ ἐκ θεῶν ἀνάγκας θνητὸν ὄντα δεῖ φέρειν.

ΧΟ. ὦ μέγα σεμνὴ Νίκη, τὸν ἐμὸν
βίοντον κατέχοις

1765

καὶ μὴ λήγοις στεφανοῦσα.

NOTES.

1—85. In an unusually long but well-written prologue, Jocasta, at once the wife and the mother of Oedipus, gives a history of his birth and fortunes, with the cause of the quarrel that has occurred and the deadly strife that is now raging between their two sons, Polynices and Eteocles. She begins by invoking the sun, and calling that an unlucky day on which Cadmus first came to Thebes in his voyage from the Phoenician coast.

2. Chariots are called κολλητὰ (*Il.* iv. 366, xix. 395, *Hipp.* 1225), as being compacted of pieces of wood; and the gilt studs or bosses, appropriate to the car of the sun-god, are here included in the epithet.

7. 'Ἀρμονίαν] If the name *Cadmus*, from a root *Καζ* or *Καδ*, meant 'order' (Donaldson, *New Crat.* § 473), and the legend records the arrival of a foreign legislator, *Kedem* (Cox, *Aryan Mythol.* ii. p. 265), it is obvious that *Harmonia* was an appropriate bride. See *Bacch.* 1332, *Pind. Pyth.* iii. 91. But others say it is a Semitic word meaning 'Eastern.'

12. τοῦτο] sc. *δνομα* implied in *καλοῦσι*.

18. μὴ σπείρει] This command is mentioned in the Aeschylean drama, *Theb.* 745, and it seems to have been enlarged upon in the preceding play of that trilogy, the *Oedipus*.

19. τεκνώσεις] poetically used for *γεννήσεις*. See on v. 868.

21. δούς] The ellipse of *ἑαυτὸν* is somewhat unusual, as is *βακχεῖον* for a 'bacchic revel.'

26. διαπείρας] A verb *πείρω*, allied to *περᾶν*, *περαίνειν*, and *πειραίνειν*, meant 'to stick through,' as *ἀμπεύρας ῥάχιν*, *Rhes.* 514, *σπλάγχνα*, *Il.* ii. 426, *Ar. Ach.* 1007, *φέρει τοὺς ὀβελισκοὺς, ἵν' ἀναπείρω τὰς κίχλας*, 'hand me those skewers to truss the fieldfares with.' Here the direct object is *κέντρα*, and the construction is the same as inf. 1397, *στέρνα Πολυνέικους βίβ' διήκε λόγχην*. In later authors *διαπείρειν* meant simply 'to transfix.' Like *πειραίνω*, *Soph. Trach.*

581, it is little used in the tragic age. Cf. *Il.* xvi. 404, ὁ δ' ἔγχεϊ νύξε—διὰ δ' αὐτοῦ πεῖρεν ὁδόντων, 'made it pass through his teeth.' But the distich is suspected here, as being probably an interpolation. Compare *Soph. Oed. R.* 1030 seqq.

30. ἡ δέ] She, their mistress, the queen of Corinth, and wife of Polybus, took the foundling as a foster-child, suckled it herself, and persuaded Polybus that it was his child, lit. 'that she had given birth to it.'

31. Hesych. ὑφαίτο· ὑπεβάλλετο.

33. ἡ γνούς ἡ μαθών] He either became conscious, from some instinctive feeling, or from her behaviour, or else he learned from some private information, that she was not really the mother. Going to Delphi for this reason to inquire, he meets on the same road, and with a similar mission in view, Laius, the king of Thebes, and kills him in a quarrel which arose on the trivial question, which should give the road to the other. See *Soph. Oed. R.* 805.

38. σχιστῆς ὁδοῦ] "The road from Daulis, to the south-west, leads along a rugged valley to Delphi, and falls in with another from Ambryssus on the south, at a point half-way between the two. This place was called the *Schiste Hodos*, or the Divided Way; the Triodos, or the Triple Road. The rocky and uneven character of the soil over which these roads pass renders it a matter of surprise that they should have been traversed even by the light and small cars, which served as conveyance to the ancient Greeks. While we have a proof that this was the case, in the fact that this route was no other than the Sacred Way, —we have also an indication of its nature, and of the consequent difficulties by which a journey on it was attended, in the story of Oedipus, who encountered his father Laius in the Triple Way, as he himself was coming from Delphi. His unfortunate assault upon him was occasioned by the narrowness of the road." Wordsworth's *Greece*, p. 238. Cf. *Soph. Oed. R.* 733, σχιστῇ δ' ὁδὸς ἐς ταὐτὸ Δελφῶν καπὸ Δαυλίας ἄγει.

41. εἶρπε] Oedipus, indignant at being ordered to make room for *τύραννοι*, a class of potentates he did not like, in the pride of his heart refuses to budge; accordingly he gets his foot hurt by the horses driving over him, and retaliates by killing the occupant of the car. He then turns back to Corinth, giving up his intention of consulting the oracle, and presents the car as a trophy of his prowess to Polybus.

42. ἐξεφοίνισσον] The meaning probably is, that the blood was drawn from the heels that had been pierced in infancy, v. 26.

43. τὰ ἐκτός] He may mean either 'not to dwell on the angry words that passed between them,' or 'not to trace the event to the inherent curse of the family resulting from the disobedience of Laius,' v. 21.

45. ἐπεξάρει] The verb is a form of ἐπιβαρέω, *ingravesco*, said to be Arcadian, like ζέρεθρον for βάραθρον. The accusative depends on the ἐπὶ, in the sense of hostile aggression.—οὐκ ἦν, i.e. after Laius had been killed by Oedipus.

48. ὅστις μάθοι] *qui intellexisset* = τῷ μαθόντι.—ξυνάψειν, i.e. δώσειν ἐμὲ γυναῖκα. The Greek law is alluded to, that the male nearest of kin had the disposal of the hand and fortune of the woman.

50. τυγχάνει μαθών] 'Succeeds in interpreting,' or understanding. For αἰνιγμα there is a variant μούσας, 'the riddle in verse.' Cf. inf. 807, ἀμυσσοτάταισι σὺν ᾤδαῖς.

60. This line, needless to the context, and anticipating the calamity which afterwards befel Oedipus, is regarded by Porson as spurious.

63. σκιάζεται] Cf. sup. 32, Aesch. *Theb.* 529, στείχει δ' ἱούλος ἄρτι διὰ παρηίδων.

64. τύχη] 'That his unhappy fate might be forgotten (lit. 'become unremembered,' or 'pass away from memory'), requiring as it did many devices (for concealing it).' Properly, ἀμνημόνευτος should have been used, as ἀμνήμων is 'forgetful.'

66. πρὸς τῆς τύχης] 'Maddened by his fortune.' It is likely that the true reading here is πρὸς δὲ τὰς τροφάς, 'being badly off in respect of his food.' For on this turned the quarrel with his sons. Cf. Aesch. *Theb.* 783, τέκνοισιν δ' ἄρ' ἀφῆκεν ἐπίκοτος τροφάς, and *ib.* 812, διισώ στρατηγῷ διέλαχον σφυρηλάτῳ Σκύθῃ σιδήρῳ κτημάτων παμπησίαν. See inf. on 870.

74. ἀλλάσσοντα] 'giving him in exchange for exile a year of sovereignty.'—ἐπὶ ζυγοῖς, 'on the high seat,' a metaphor from a trireme in which the πρῶρεὺς sits on a raised bench and gives direction to the helmsman how to steer so as to keep close to the wind; or perhaps, from the more elevated position of the helmsman himself. It is called *θρήνυς* in *Il.* xv. 729. Cf. *Agam.* 1596, κρατούντων τῶν ἐπὶ ζυγῷ δορός. *Ib.* 176, δαιμόνων—σέλμα σεμνὸν ἡμένων. Lucian, *Dial.* *Mort.* 10, ἔμβαυε, καὶ τὴν προεδρίαν παρὰ τὸν κυβερνήτην ἔχε ἐφ' ὑψηλοῦ.

79. ἐπ' αὐτὰ—τείχη] close up to the very walls of this city.

86. οὐκ ἔαν] for which we might expect μὴ ἔαν, may be regarded as = κωλύειν, though οὐ sometimes follows χρῆ by a kind of attraction; cf. *Hipp.* 507. The sense is, 'You ought to object to the continued prosperity of any one man.'

88. Jocasta having left the stage, an aged attendant appears, who calls Antigone to ascend a stair to an elevated platform above the proscenium. Such acting from above is common to many scenes of tragedy and comedy. We have a similar one in *Il.* iii. 161 seqq., where Helen explains to Priam on the city wall (153) the names of the Grecian warriors in the field below. See also *Orest.* 1569.

90. διήρες] Hesych. ὑπερῶον, ἡ κλίμαξ. In *Ar. Ran.* 566, ἐπὶ τὴν κατήλιφ', in *Soph. Frag.* 148, διηλιφές. All these are somewhat obscure terms for an 'upper room,' such as were generally, perhaps, used for the lodging of slaves, the plan of the Greek house being mostly on the ground-story alone. The word seems here to express the division of upper from lower.

91. ικεσίαισι] Construe with ἐπεὶ μεθῆκε, 'now that she has allowed you at your earnest request.' The permission is not to leave the house, but only to go into the uppermost or attic story, the most remote from the host she is to view.

93. μή] 'to see whether,' &c. Cf. *Orest.* 208. The subjunctive following implies 'caution lest,' as if he had said εὐλαβούμενος. For ψόγος it is likely that we should read λόγος, these words being often interchanged. It is hard to explain φαῦλος ψόγος, which some interpret 'small blame,' understanding μείζων with σοὶ δ' ὡς ἀνάσσει. Rather, perhaps, 'blame which matters little to a slave,' φαῦλος ὡς δούλῳ.

96. Ἀργείων πάρα] The reason he gives for his minute knowledge of the enemy is, his recent mission to propose terms of truce. Cf. 1140.

100. κλίμακα] The ascent to the upper room, ὑπερῶον, was by a rude stair or ladder. See *Od.* i. 328—30, x. 558.

103. Antigone, preparing to mount, asks for a helping hand to be held out to her from the ladder. It is clear that the ascent is visible to the spectators; and the height attained must have represented the upper part of the palace.

106. τυγχάνει] 'is just on the move.'—Πελασγικὸν, i.e. Ἀργεῖον.

109. Ἐκάτα] She appears to be invoked as both the sender and the averter of sudden and terrifying sights, either by night or in the day, *Ion* 1048.

111. φαύλως] in an inferior or common way. Cf. *Rhes.* 598, Τροίᾳ μολόντα Ῥῆσον οὐ φαύλῳ τρόπῳ. The contrary is τὸν μέγαν τρόπον, 'in the grand style,' *Aesch. Theb.* 272.

114. The true reading of this line appears to be, ἀρα πύλαις κλήθρων χαλκόδετ' ἔμβολ' ἐν κ.τ.λ., 'Are the brass-bound bars for fastening the gates fitted in the stone-work of the

walls raised by Amphion?' The *μοχλὸς* or bar seems meant, which, both in Homeric fortresses and medieval castles, was inserted in holes in each door-jamb when drawn across the gate. (Possibly the *βάλανος*, or peg, is meant, which was inserted to keep the bar fast in its socket, Thuc. ii. 4). Cf. 1413, *σφονδύλοις ἐνῆρμοςεν*.

128. *γίγαντι*] In Aesch. *Theb.* 483 we read *Ἰππομέδοντος σχῆμα καὶ μέγας τύπος*, 'the burly form' of the man. The device on his shield being an arrangement of stars, he is said to 'present a starry front in the patterns on his shield.' A similar star-device is described in *Theb.* 383. See inf. 1115.

134. *ἐν στέροισι*] 'He has within his breast the warlike spirit of his countrymen of Aetolia.'

135. *οὗτος*] 'Is this,' she asks, 'the man that married a bride who was own sister to the wife of Polynices?' Tydeus had married Deipyle, the sister of Argeia, wife of Polynices. See inf. 423.

137. *μιξοβάρβαρος*] The half-civilized and warlike Aetolians, *Αἰτωλὶ μενεχάρμαι*, *Il.* ix. 525, were doubtless held in awe after the signal defeat of the general Demosthenes about ten years previously, Thuc. iii. 94 seqq. As is usual with barbarous tribes, bright colours and fantastic patterns were adopted in their dress and accoutrements.

142. *τότε*] 'on that occasion,' viz. mentioned sup. 97, from which the next verse has been here needlessly repeated. See inf. 1140.

146. *ὄμμασι*] This may mean *aspect*, 'to look at'; or *ὄμμασι γοργὸς εἰσιδεῖν* may be construed, 'terrible to look at from his keen flashing eyes,' as a contrast with the girlish locks,—for Parthenopaeus was noted for his beauty, *βλάστημα καλλίπρωρον*, Aesch. *Theb.* 528, where also his mother is called *ὄρεσκόος*, the mountain-maid, viz. ranging the hills of Arcady.

148. *ὥς κ.τ.λ.*] She infers that he was a leader or chief, from the number of followers attending him.

152. Artemis is invoked against the enemy both as the protectress of virgins from captivity, and the associate of Atalanta as she 'hies over the hills' in the chase. The old man shares in the wish, but feels that justice is on the side of the invaders. Cf. 258.

160. Adrastus, though he figures in Eur. *Suppl.* as the leader of the second Argive expedition, is not usually included in the number of the seven chiefs, but Eteocles is substituted for him.

162. *ἐξηκασμένα*] The sense is, 'I see indistinctly an object that looks like his form and his (burly) chest.' As in Aesch. *Ag.* 1215, the word is contrasted with *σαφὴ* or *ἀληθῆ*.

166. *ῥομογενέτορα*] She wishes she could fly through the air and embrace her dear exiled brother.

169. The word *δέμας* inserted after *φλεγέθων* would complete a dochmiac verse.

171. *τίς κυρεῖ*] Supply *ῶν*. The best copies have *πόθεν κυρεῖ*. Perhaps there were variants *εἰπέ τίς*, and *τίς πόθεν*, κ.τ.λ.—*λευκὸν*, either because he had white steeds, or because he bore no device on his shield, inf. 1112. Aesch. *Theb.* 587.—*βεβῶς*, i.e. *ἐμβεβῶς*, cf. sup. 2. *ἃ Λατοῦς* is Dr Badham's correction of *ἀελίου*. The invocation of the moon is somewhat unusual; compare that of Hecate sup. 108, and of Nemesis inf. 182.

178. *μεταφέρων*] Transferring or changing the goad from one horse to the other. The *σωφροσύνη* of the man is indicated by his gentle and judicious driving. To complete the dochmiac, *δρόμον* perhaps followed *ἰθύνει*.

181. *ἐκεῖνος*] 'Yonder he is, calculating the distance of the ascent to the towers by counting the courses in the walls both from top to bottom, and again from bottom to top.' Cf. Thuc. iii. 20, *κλίμακας ἐποιήσαντο ἴσας τῷ τείχει τῶν πολέμιων, ξυνεμετρήσαντο δὲ ταῖς ἐπιβολαῖς τῶν πλίνθων—πολλάκις ἀριθμοῦντες*. See also inf. 1173.

184. *σύ τοι, κ.τ.λ.*] "Tis thou that dost silence the haughty boast of those who think themselves more than men.' These words are prophetic of his fate; cf. inf. 1181.

186. *Μυκηνησίαν*] 'to the women of Mycenae,' i.e. Argos, to become their handmaids. The next lines are in some way corrupt. Some verb is wanting to express 'boasts that he will give.' Perhaps, *Λερναία κόρας τε δώσειν τριαῖνα Ποσιδωνίους τ' Ἀμ. ὕδ. δ. περιβαλὼν βοᾷ*, 'Who loudly exclaims he will give as captives by the spear the Theban girls to the women of Mycenae, to the marsh-land of Lerna, and to the waters of Amymone sacred to Poseidon, by throwing round them a net of slavery.' By *τριαῖνα* a local symbol is meant, mentioned also in Aesch. *Suppl.* 214, connected perhaps with the retirement of the sea from the marshy flats. For the form *Ποσιδωνίους*, which the metre seems to require, see *Od.* vi. 266, *καλὸν Ποσιδήιον ἀμφίς*. The legend was, that the sea-god, enamoured of one of the daughters of Danaus, sent up a spring in the *πολυδίψιον* "Ἀργος.

190. Either *τάνδε γ'* should here be read, or *ὦ πότνι* "Ἀρτεμι, for the sake of the metre.

196. *ῥχλος γάρ*. Seeing the chorus of Phoenician maidens enter the orchestra to commence the parodos, as if to have an interview with the king, the old man warns Antigone to retire, lest her presence in public should give scandal to censorious persons of her own sex. By the word *ῥχλος*, 'a troop of women,' we may perhaps infer that (as in

the *Seven against Thebes*) the chorus enter *σποράδην*, without order, and in alarm.

196. *παραγμός*] When the alarm or turmoil of war entered the city, the maidens, as new comers from the mother-country to engage in the service of Apollo at Delphi, had resolved to appeal for protection to Polynices.

201. *ἀλλήλας*] 'Of each other,' the reading of Stobaeus, and many MSS., seems better than *ἀλλήλαις*.

202. We learn from 230—7 the circumstances under which the chorus now come forward. The descendants of Agenor, the ruling family at Tyre, had sent as a tribute to the Pythian shrine a number of young virgins, selected for their beauty, and to be gazed at like golden statues (220), in the religious services of the temple. During their temporary residence in Thebes, and before they could reach their destination, the war had broken out, and thus they have incurred the dangers of the siege in common with the rest of the citizens. These points form the general burden of the song. The metre is glyconic, passing into trochaic. The Hegemon or leader speaks on the part of the company.

204. *νάσου*] viz. Tyros. Cf. v. 6, *ἐκλιπὼν Φόινισσαν ἐναλίαν χθόνα*.

207. *κατενάσθη*] 'Where he (Phoebus) has his home under the snow-beaten cliffs of Parnassus.' The old reading, *κατενάσθην*, was corrected by Hermann. This would properly mean 'where I was made to dwell,' a sentiment unsuited to an event as yet only prospective. In Aesch. *Eum.* 889, *κατανασσαμένη* is used transitively, 'having made to dwell.' Nauck retains *κατενάσθην*, assuming it to signify 'whither I was sent to make it my home.' In *Il.* xvi. 86, *ἀψ' ἀπονάσσειν* is 'to restore,' 'bring back home,' and *νάσσαι* for *κτίσαι* occurs in the *Odyssey*.

208. *Ἰόνιον πόντον* must here mean the sea off the Ionian coast, and not, as in Aesch. *Prom.* 859, the Adriatic.—*ἐλάτῃ*, 'rowed in a Phoenician galley,' because the west wind, blowing from Sicily, would have been adverse to them coming from the Levant. By *περίρρυτα πεδία Συκελίας* the sea round Sicily seems meant, called 'barren,' like the Homeric *ἀλὸς ἀπρυγέτοιο*, in contrast with the fertile corn-bearing plains of the island itself.

214. As strophe and antistrophe, with rare exceptions, commence with a new sentence, it is likely we should here read *πόλεος ἐκ δὲ κριθεῖς ἐμᾶς*, omitting the *δὲ* after *Καδμείων*.

215. As *καλλιστεῖα* are 'prizes of beauty,' so *καλλιστεύματα* are 'beauty-offerings;' cf. *Med.* 947, *ὧρ' ἃ καλλιστεύεται τῶν νῦν*.

217. *Ἀγνηοριδᾶν*] To take this in apposition with *Καδμείων* is simple, but rather tame. With the scholiast, we may construe *ἐπὶ Λαίου πύργους ὁμογενεῖς Ἀγ.*, the sense

being that she was sent to a city the founders of which were kinsmen and ancestors. Cf. 292.

220. ἴσα] Cf. *Orest.* 882, τὸν δ' ὥστ' ἀδελφὸν ἴσα φίλῳ λυπούμενον. Perhaps there is an allusion to such mythical figures as the golden automata in the palace of Alcīnus, *Od.* vii. 100.

221. γενόμεν] She became, or had become, a servant of the god by the selection that had already been made, though the formal consecration was yet pending. 'As yet the water of Castaly awaits me, to wet the maiden luxuriance of my hair for the service of Phoebus.'

226. λάμπουσα] 'That dost light up.' So in the passive the peaks of Parnassus are καταλαμπόμεναι, *Ion* 87. It was a popular notion that one, if not both, the peaks of Parnassus (see an engraving of them in p. 249 of Wordsworth's *Greece*) were lighted by some supernatural glimmer, the worship of the sun-god and the star-god, Apollo and Dionysus, naturally suggesting their bodily presence on the sacred inaccessible summits. As in *Ion* 1126 they are called δισσαὶ Διονύσου πέτραι, so here they are called ἄκραι βακχεῖαι δικόρυφοι. The MS. reading δικόρυφον was corrected by Kirchhoff.

230. στάζεις] Ripe grapes are represented as bursting and dropping with juice. So Aesch. *Suppl.* 978, καρπώματα στάζοντα κηρύσσει Κύπρις. As οἴνη is the vine, Hesych. ἡ ἄμπελος, so οἰνάνθη is the vine-shoot, *palmes*, or perhaps the flower, *gemma*, Hesych. ἡ ἔκφυσις τῆς ἀμπέλου.

232. δράκοντος] In the side of Parnassus a cave was shown where the great serpent, the Python, killed by Apollo, was said to have dwelt, and the σκοπιὰ, or rocky point from which he stood on the watch to shoot it. Some regard it as a solar myth, like the slaying of the Hydra by the sun-god Hercules. The event is represented in one of Turner's great pictures. See Cox, *Aryan Mythol.* ii. p. 24.

235—6. This passage seems corrupt. It is not clear who the 'immortal goddess' can be; at least, it seems strange that the chorus should wish to serve Artemis at the altars (cells or chapels) of Phoebus. Still, there may have been a joint worship of the brother and sister even in the same Delphic temple. Otherwise, we might read εἰλίσσουσ' ἀθανάτους θεοῦ χοροῦς, κ.τ.λ. Such a phrase as γενέσθαι εἰλίσσων χορὸς, to become a dancer in a reel, is certainly somewhat strange.

241. φλέγει, like λάμπει (226), is transitive. The notion is, inflaming the city with a desire for mutual slaughter. The poets often vary these phrases, e.g. ἔκειρε πολύκερων φόνον, *Aj.* 55.

243. The proverb κοινὰ τὰ τῶν φίλων is alluded to.

248. Ἴοῦς] Both Phoenicians and Thebans have a

common descent from Io. See the mythical pedigree in Aesch. *Suppl.* 308 seqq.—ὦν, κ.τ.λ. 'in whose troubles I have a part,' i.e. if Thebes suffers, Tyrians sympathise.

252. σχῆμα] Perhaps σῆμα (Schol. σημειῶν). 'A dense covering of shields that broods like a mist on the city sets up the form of a gory fight, the issue of which the war-god shall soon know to his cost,' i.e. by a signal defeat, 'if he brings (dares to bring) mischief on the sons of Oedipus.' This formula, like τάχα γνώσει, is often used to convey a threat. Lucian *Dial. Mort.* 16, εἰ μὴ παύσει σκώπτων ἐς ἐμέ, εἴσῃ αὐτίκα οἶον θεοῦ εἰδωλὸν εἶμι.

258. ἀδικόν] Cf. 154. The chorus wish for evil on the invaders, but they fear the result, because heaven may assist those who are strong, and have justice on their side, viz. the party of Eteocles.

261. Polynices, who has been invited by his mother (v. 81) to a conference for settling the dispute by compromise, advances on the stage with a drawn sword. He is cautious however, and full of suspicion lest some plot should have been laid for his destruction. Seeing an altar at hand, he decides that he will take asylum in case of an attack.

262. δι' εὐπετείας, εὐπετῶς, so as to present an obstacle to my ingress. 'For this very reason,' he adds, 'it is that I fear lest, when once they have got me in their toils, they will not let me out again without a wound.' For ὁ καὶ, cf. *Hec.* 13.—ἐκφρώσ', an anomalous aorist; Photius: οὐκ ἐκφρώσιν· οὐκ ἐξαφῶσι. Σοφοκλῆς. On the forms of this word and its compounds see Cobet, *Var. Lect.* p. 576. A variant ὡ μεθῶσ' was introduced, according to the schol., by those who objected to an unfamiliar Attic form.

265. διοιστέον, διαφέρειν δεῖ. So διαφέρειν κηρύγματα, to carry messages hither and thither, *Suppl.* 382.

270. τολμῶσι] 'To persons making a bold venture,' 'to venturers.' Some noise is heard, and he starts, but recovers his self-possession.

273. ἥτις, quae mihi persuaserit. It is not clear whether he means this was the cause of his trust or his distrust, or whether the emphasis is on ἔπεισε or ὑπόσπονδον. He is wary, and thinks even his mother may be acting treacherously, if she favours the other's claims.

282. ἀκροθίνιον] The term used may imply that the maidens had been taken captive in some war: or it may be that a thank-offering for a victory is meant. Cf. 215.

283. πέμπειν] 'to forward me on my way to Delphi,' or perhaps, 'to escort me thither.' This is a *nominativus pendens*, = ἔπει δ' ἤμελλε. The poet intended to add ἐκωλύθη.

294. τὸν οἴκοθεν νόμον] The poet seems to have thought the prostrate attitude, which the Greeks considered servile, was common to all eastern races.

301. Jocasta, in a long and rather difficult monody, which seems uttered under much emotion, appeals to her son to reflect on the family troubles, and remove them by his efforts for a reconciliation.—βοᾶν, ‘a call,’ ‘a summons’; usually, a cry for aid. Here v. 297 is referred to; Greek as the words are, they are poetically supposed to represent the language of a common race. Compare Aesch. *Suppl.* 121, καρβᾶν’ αὐδᾶν δ’ εὖ γὰρ κοινεῖς.

306. For μαστὸν ὠλένας he should have said μαστῶ ὠλένας. But verbs of this kind generally admit of the double construction, τι τινὶ or τινά τι. ‘Embrace with your arms your mother’s waist, reach hither your cheek, and the dark locks of your clustering hair.’

309. The antistrophic verse (316) suggests that we should here read χαίτας πλόκον, συσκιαῶν δέραν τὰν ἐμάν. Cf. v. 63.

311. φανεῖς ἀελπτα] Compare πέφευγα φροῦδα, *Orest.* 1369—73, σκότια κρύπτεται, inf. 336.

314. πολυέλικτον, which adheres as an epithet to ἡδονάν, a kind of cognate accusative, should rather have been πολυέλικτος περιχορεύουσα. With χερσὶ καὶ λόγοισι we may mentally supply ἀσπαζομένη. The general idea seems to be πῶς πάντα δρῶσα, καὶ χερσὶ καὶ λόγοις καὶ χορείαις, τέρψιν λάβω χαρμονᾶν;—For ἀπανταχοῦ the MSS. have ἅπαντα.

319. λῶβῃ] ‘through the wrong done to you by your brother.’

322. ὅθεν κ.τ.λ.] ‘For which reasons it is that I cut off my grey hair which with tears I let fall in mourning for thee, my son, not clad in robes of white, but taking in place of them these gloomy and sable tatters to put round me.’ Thus the Fury says in Aesch. *Eum.* 332, παλλεύκων πέπλων δ’ ἄμοιρος ἄκκληρος ἐτύχθην.

329. The pair of brothers, *par nobile fratrum*, are compared to a mule-car, from which the animals of equal size and colour have been unyoked. Aesch. *Cho.* 663, ὥσπερ δεῦρ’ ἀπεξύγην πόδας. Oedipus, retaining ever a tearful affection for his sons, and mindful of their different fortunes, attempted suicide both by the sword and the noose, and with loud cries of wailing, on being prevented, hides himself in darkness.—ἀμφιδάκρυτος, like ἀμφινεικῆς, ἀμφίλεκτος, refers to the grief felt for two, and on different grounds, one as an exile, the other as a usurper.

339. ξένοισιν] The pride of caste makes Jocasta view with suspicion and dislike the foreign alliance which Polynices had contracted with the daughter of Adrastus, and which she calls ἀλαστα, ‘ever to be regretted,’ and ἐπακτὸς ἀτη, a calamity brought on the family from without.

347. Perhaps Ἰσμηνοῦ ἐκηδεύθης, ‘You were betrothed (wedded) without the nuptial rites of the genial bath from

Ismenus,' the local river which, as *κουροτρόφος*, supplied the water for the ceremony. Cf. 222.

349. *ἔσοδοι*, the reading of the best MS., others giving *ἔσοδον*, is an instance of *schema Pindaricum*, i.e. a verb in the singular preceding a masculine or feminine noun in the plural. So Aesch. *Pers.* 49, *στεύται δ' ἱεροῦ Τμώλιν πελάται κ.τ.λ.* The idiom is not very uncommon in tragedy; see *Ion* 1146.

350. *ὀλκιτο τὰδ']* 'Perish these miserable family feuds, whether arising from a fight or a disagreement, from a father's curse or from the heaven-sent spirit of dissension that revels in the house of Oedipus.' The metaphor is from a band of youths making their nightly visits to houses. Aesch. *Ag.* 1160, *κῶμος ἐν δόμοις μένει δύσπεμπτος ἔξω συγγόνων Ἐρινύων*.

357. Polynices, in a sensible and manly speech, excuses himself for appearing in arms before his mother, and also for the ill omen of a tearful greeting. The sight of his mother in mourning moves him, and draws forth an expression of remorse on account of his aged father and his two sisters.

ib. *φρονῶν κοῦ φρονῶν]* A favourite antithesis with Euripides with such words as *θέλων*, *θανών*, *ἐκών*, &c. He has at once good intentions in coming, viz. with the hope of some amicable settlement, and is at the same time unwise in trusting himself within the ramparts of an enemy and a rival.

360. *ἐκέϊσε]* turned in some other direction, *θάτέρρα νοῦν ἔχων*, Soph. *Trach.* 272, inf. 1418.

364. *κυκλῶν]* 'turning to and fro,' moving the face on the axis of the neck, Soph. *Ant.* 226, *κυκλῶν ἐμαυτὸν εἰς ἀναστροφήν*.

365. *ἥ μ' εἰσήγαγε]* See v. 273. Aristophanes, in the Greek *ὑπίθεις*, wrongly says *ὑπόσπονδος Πολυνείκης οὐδενὸς ἔνεκα παραγίνεται*. The plot turns mainly on the failure of the attempted reconciliation of which the entrance of Polynices is a necessary part. Moreover, he had been specially invited by his mother, sup. 81.

367. *χρόνιος ἰδών]* 'Because it is so long since I have seen my home,' &c.

370. *δι' ὁσων]* Tears are said *ῥεῖν δι' ὀμμάτων* as if they burst forth *through* the eyes, not merely fall from them. See Aesch. *Cho.* 178.

372. This verse is thought to have been interpolated from a similar one in *Alc.* 427. In itself however it is unobjectionable, *ἄλγος* being in apposition to the sentence.

376. *τί γὰρ κ.τ.λ.]* ('Besides, I am troubled about other members of my family'); for what is my aged father doing in his blindness?' Cf. 327.

381. φῦναι] There is a change of subject, 'and that you were born.' We might read φῦσαι. So Soph. *Trach.* 31, κἀφύσαμεν δὴ παῖδας.

383. The proper syntax would have been, ὅπως δὲ ἔρωμαι ἃ χρήζω, οὐκ οἶδα· δέδοικα γὰρ μὴ δάκω κ.τ.λ. This is confounded with δέδοικα ὅπως ἔρωμαι, as Hipp. 518, δέδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφῇ. The question, which Jocasta hesitates to put, is one that bears closely on Greek prejudices respecting caste and exclusive citizenship.

389. ἔργω κ.τ.λ.] 'Bad as it is to speak of, it is even worse to endure.'

390. τίς ὁ τρόπος] 'What bearing has it on life?' 'What is the way or manner in which its hardship is felt?'

393. This verse seems to continue the subject of freedom of speech; a person who has lost that privilege, and is not a free citizen, must bear with the follies of rulers, i.e. he can not protest against them. By inserting τε after κρατούντων, this would make a *second* evil, answering to ἐν μὲν μέγιστον. It has been thought that these lines have a political allusion to the return of Alcibiades from exile, B.C. 407, in which case the ἀμαθίαι κρατούντων will refer to the governments of the oligarchical party. The οἱ μὴ σοφοὶ in the next verse are probably the opposite party of Cleophon, called in *Orest.* 770 κακουργοὶ προστάται.

395. ἐς τὸ κέρδες] 'Yet, with a view to gain, one should bear slavery to which one is naturally averse.' Compare εἰς τὸ κάλλος, *Or.* 1287. Jocasta proceeds to inquire if a hope (vain as she thinks it) of his return did not support him in his exile.

398. διεσάφησ'] The aorist seems here not *gnomic*, but historic, and to apply to the hopes of Polynices in particular, though his reply continues the general sentiment. 'It (hope) brings a certain charm to misfortunes.' The transitive form of the verb should rather be διασαφίζειν, according to analogy. But σαφηνεῖν is a probable reading in Aesch. *Cho.* 189, and Plato uses διασαφεῖν.

401. οὐκ εἶχον ἄν] 'May be, I had it not.' The exiled king, with a view to tragic pathos, is represented as having been almost destitute.

403. εὖ πράσσει] Supply, καὶ ἔξεις φίλους. 'Donec eris felix, multos numerabis amicos.' *Theognis* 209, οὐδέίς τοι φεύγοντι φίλος καὶ πιστὸς ἑταῖρος.

408. πῶς] 'How was it that you came to Argos?' The question is answered by an account of his marriage with the daughter of Adrastus in consequence of an oracle. See *Suppl.* 135—40, κἀπρῳ με δοῦναι καὶ λέοντι παῖδ' ἐμῷ.

415. παραστάδας] The portico or vestibule, properly, the pilasters flanking the entrance of a house or temple. See *Andr.* 1121.

417. ἦν ταῦτα] 'That was it,' i.e. it was as an exile. The meaning is shown by ἄλλος φυγάς. Cobet, *Var. Lect.* p. 571, reads κἄτ' ἐπῆλθεν. But this seems quite unnecessary.

421. στρωμνῆς ἐς ἀλκὴν] 'To a fight about a bed.' *Suppl.* 145—6, ἡ τοῖσδ' ἔδωκας θηρσὶν ὥς κόρας σέθεν; ΑΔ. μάχην γε δισσοῖν κνωδάλοιν ἀπείκασας.

423. δύο δυοῖν] See on v. 136.

424. αἶρ' εὐτυχεῖς] She asks if the result of the marriage, viz. the present invasion of his country, is a happy one. He evades or misunderstands the question, and replies that so far he has no reason to be dissatisfied with it.

428. σύγγαμος] 'A sharer in the same marriage,' i.e. marrying a sister. Perhaps ἐμοὶ should be read for ἐμός.—κατάξειν, cf. Aesch. *Theb.* 644, κατάξω δ' ἄνδρα τόνδε καὶ πόλιν ἔξει πατρώαν.

439. τὰ χρήματα] 'It is their wealth that is held in greatest esteem by men.' The next line, in which ἀνθρώποις is repeated, is perhaps a later addition.

446. Eteocles, although a usurper of his brother's rights, professes a respect for his mother's request, and a willingness to hear the terms of a fair arbitration. He begins by saying that it was to oblige *her*, not his brother, that he came to the conference. Hence σοὶ is not enclitic, but emphatic.

448, 9. This passage seems corrupt. Neither the meaning of ξυνωρίδες λόχων nor the syntax of πόλιν is intelligible. There would seem to have been something lost, and ξυνωρίδας δ' ὄχων, 'two-horsed cars,' may have ended one verse.

452. τὸ ταχύ] precipitate action. This remark is directed at his hasty entrance, his scared look, and his rapid pronunciation.

454. σχάσον] 'check,' 'restrain,' that threatening look and that panting caused by rage. Cf. inf. 960. Hesych. σχάσον· ἄφελκε, κατάπανσον.

456. εἰσορᾶς] The repetition of this word indicates some corruption. Perhaps εἰς δίκας ἤκοντα, or ἀρτίως. The meaning is, 'You will not be turned into stone by looking your brother in the face.'

457. σύ τ' αὖ] Jocasta strives to mediate between the two. Polynices, on his brother's entrance, had turned his back to him. The stage-effect is a fine and effective one.

461. ὅταν κ.τ.λ.] 'When one relation who has quarrelled with another looks him in the face, he ought only to consider the purpose for which he has come, and he should not bear in mind any of the by-gone wrongs.' He should view the proposition before him without prejudice, and decide on its merits alone.

469. In a pair of rhetorical speeches of equal length each of the brothers sets forth his plea. In her address (which has precisely twice the number of verses) Jocasta sums up the claims, and points out the misery that will be inflicted by a continuance of the dispute. The whole passage, to 585, is extremely fine. It has a considerable resemblance to the pair of speeches made by Tyndareus and Orestes (*Or.* 491 seqq.) addressed to Menelaus, each of fifty verses.

470. *δεῖ* seems here used for *δεῖται*, 'justice does not need cunning interpretations, for it has in itself a fitness that requires no sophistry. No! it is the unjust claim which, being weak in itself, stands in need of clever treatment.' So *μέλειν* and *μέλεισθαι* are occasionally interchanged. The proper use of *δεῖν* is *πολλοῦ δέω*, or *δεῖ μοι τοῦδε*, the personal expressing *deficiency*, the impersonal *need*. Yet in *Il.* xviii. 100 we have *ἐμεῖο δὲ δῆσεν* (*ἐδέησεν*) *ἀρχῆς ἀλκτῆρα γενέσθαι*.

471. *ἐκφυγῆν*] He thought, or pretended to think, that the curse of Oedipus, viz. that the sons should divide his inheritance by the sword, might be avoided by his voluntarily retiring, and proposing an alternate year to Eteocles.

476. This verse seems to be interpolated. By omitting it, the speech of each brother extends exactly to twenty-seven lines. The syntax is, 'desiring to avoid the ban by allowing my brother to rule, on condition of my again resuming the sovereignty in turn.'

495. *καὶ σοφοῖς κ.τ.λ.*] 'What both learned and unlearned call *just*, as it seems to me.'

500. *ἀμφίλεκτος*] argued on two sides, or by two parties; so *ἀμφιπνευκῆς*, contended for by two. See *Aesch. Ag.* 854, 1563.

502. *τὸ δ' ἔργον*] Men talk about fairness and equality, but seldom carry it out in practice, i.e. all men are *πλεονέκται* at heart.

504. It is not easy to explain the double genitive, *ἄστρων—ἡλίου*. Perhaps, *ἡλίου τ' ἐς ἀντολὰς*, the word *ἐπιτολὰς* (inf. 1116) being implied with *ἄστρων*.

508. *παρεῖναι*] (aor. of *παρίημι*) 'to give up to,' 'make over to another.' *Aesch. Ag.* 916, *κράτος μέντοι πάρες γ' ἐκὼν ἐμοί*. So inf. 514, 523.

512. *ἃ χρήζει*] The more usual syntax is *ὦν*, but cf. *Aesch. Cho.* 698, *τυγχάνειν τὰ πρόσφορα—ταῖς γὰρ ἂν*, a very rare use of the *ἂν* interposed between article and noun, a metrical license, perhaps, though we have even in *Thuc.* vi. 64, *τοὺς γὰρ ἂν ψιλοὺς τοὺς σφῶν—τοὺς ἱππέας βλάπτειν ἂν μεγάλα*.

516. *ἐξαιρεῖ*] *conficit*. 'A conference can settle any-

thing that might require even the sword of the enemy to effect.' After οὐχ ὅπλοισι supply ἀλλὰ λόγῳ.

518. ἄλλως] 'on any other terms.'—ἐκέينو, viz. τὸ τυραννεύειν. Porson reads ἐκείνον, which is much more usual with the middle. See *Alcest.* 1111.

526. μὴ ἐπὶ κ.τ.λ.] 'when the deeds one speaks about are not good,' or 'except when they are good,' ἐὰν μὴ καλὰ ᾖ τὰ ἔργα. Here καλοῖς, of course, is a predicate.

527. πικρόν] It is displeasing to justice (in the abstract) to make a clever defence of a bad cause.

529. ἡ ἐμπειρία] There are some evils in old age, but there is this good: its experience enables it to speak words of wisdom which the young cannot attain to. One of these wise sayings is, that ambition is the cause of injustice, ruin, and misery, while the law of fairness and equality is alike the rule of nature and the basis of all political prosperity. In this very interesting speech we have an exposition of the poet's political principles, as in *Ion* 585 seqq., the moderate views of a republican who is no violent democrat.

534. ἐξῆλθε καὶ ἦλθε] These words express the visits made by the demon Ambition to houses and states. The 'going out' is a correlative to the coming in; for she is off to bring evil on some other votary.

538. νόμιμον] The normal or legal condition of every state is, that every one should have his fair share in proportion to his position. A citizen who believes he has too little becomes hostile to him who seems to have too much. The 'strikes' of our own time illustrate the truth of the remark. Aristotle's exposition of τὸ ὕσον in *Ethics* v. shews its vast social importance.

541. μέρη σταθμῶν] Both measures and the parts or subdivisions of weights (so many ounces to a pound, &c.) were determined by the law of equality, e.g. that one pound should be equal to twelve (or more) ounces. Day and night, adds the poet, divide the year equally between themselves; *they* do not quarrel about their rights being exceeded. But they were made for man, and for his service: shall man not take an example from nature?

549. εὐδαίμονα] This is a fine expression. Sovereignty is an injustice, but is supposed to make the holder of it happy for all that. This subject is discussed at length in the *Gorgias* of Plato.

551. περιβλέπεσθαι] 'To be gazed upon by all around as a man of high dignity.'

553. ὄνομα μόνον] The term 'more' is relative; it has no absolute meaning; *A* had 'more' than *B*, but *C* had more still, and so on to the end of the alphabet.

556. The well-known verse of Lucretius, iii. 971, 'Vitaque mancipio nulli datur, omnibus usu,' illustrates this

fine sentiment, that all our worldly wealth is at best a loan from the gods.—*αὐτὰ, haec ipsa.*

559. δύο λόγῳ] Two terms or conditions to choose from. The choice of the latter, she says, will bring about a result directly contrary to the former.

567. σὺ] viz. γενήσῃ, or δόξεις τοῖς πολίταις. But this distich is suspected to be spurious.

569. ἀνήψατο] Adrastus conferred (lit. fastened) on you an unwise favour, viz. in giving you his daughter in marriage, by which he incurred the obligation of joining you in invading Thebes. The metaphor is from a ship's cable: see *Med.* 770.

574. πῶς] By what form, or words of dedication, will you inscribe the arms in the temple of Hera on the bank of the Inachus? Compare *Troad.* 1188, τί καὶ ποτε γράψειεν ἄν σε μουσοποῖς ἐν τάφῳ;

577. ὑπὸ] as if ἐπαινέσθαι had been used.

582. σπεύδεις] You are doing all you can to bring about two calamities,—the losing your influence at Argos, and the failing in getting Thebes.—ἐν μέσῳ τῶνδε, i. e. midway between the two, or between that and this. See on *Hec.* 437. Thus the phrase means, 'while yet short of this:' 'to lose one (the favour of Adrastus), and to fail in attaining the other (possession of Thebes).'

584. ἀμαθίαι δυοῖν] She alludes to 569, 70.

588. Cobet, *Var. Lect.* p. 588, observing that the old Attic form was ἀναλώω, not ἀναλίσκω, would here read ἀναλούται in the present tense.

595. ἀποισεται] See inf. 1161.

596. Porson, after Musgrave, reads βεβηκώς, but Schol. ἐγγὺς καὶ ἐμπροσθεν ἴστασαι.

600. κομπός] 'a boaster.' In this sense, the accent is on the last. Hesych, κομποῖς, ὑπερηφάνοις.

602. οὐκ κ.τ.λ.] 'There is nothing to demand back,' which implies a right that I deny. He means, οὐδὲν ἔχομεν ὃ δεῖ ἀποδοῦναι. Eteocles, throughout the dialogue following, is overbearing, and meets the claims of justice by taunts and recriminations. The poet is fond of representing in an odious light the character of a τύραννος,—the man in power, to whom might is right.

607. ἐξελῶν] To eject others, viz. myself, from their rights.

608. Μυκήναις] He taunts him with having transferred his allegiance to Argos and its ruler. Cf. 613, where Δέρνης ὕδωρ is contrasted with Δίρκης.

614. σέ δ' αἰνῶ] 'Yet all praise to you, mother,' who desired to reconcile us. Cf. *Bacch.* 10.

618. χαρτά] 'Why certainly, your treatment of me is something to rejoice at' (ironically). *Soph. El.* 1457, χαί-

ποις ἂν, εἴ σοι χαρτὰ τυγχάνοι τάδε. *Trach.* 227, χαίρειν δὲ τὸν κήρυκα προυννέπω, χρόνῳ πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεις.

624. ἐρρέτω] See a similar sentiment in *Aesch. Theb.* 687.

625. ἀργήσει] The position of the article shows that αἱματηρὸν is a predicate, and the meaning seems to be οὐκ ἀργὸν ἔσται αἵματος, 'shall not be without deeds of blood.' *Soph. Phil.* 556, ἔργα δρώμεν, οὐκέτ' ἐξαργούμενα. *Inf.* 753, ἀλλ' εἰμ', ὅπως ἂν μὴ καταργῶμεν χέρα.—ὥς, referring not to ἐρρέτω, but to αὐτὸ σημαίνει.

628. Good MSS. give μολῶν for γεγῶς, 'as if I had come here a slave, and not a just claimant to the throne.'

636. For the play on the name *Πολυνείκης* see also *inf.* 1494, *Aesch. Theb.* 574, 826, and for *θεία προνοία*, *Agam.* 667, where the name of Helen is said to have been given *προνοίαισι τοῦ πεπρωμένου*.

638. The following ode, chiefly in trochaic verse, bears rather on the legends of the foundation of Thebes than on the causes or the merits of the war. The *Epode* (676) contains a prayer to the local gods to bring aid to the country in its present distress.

640. ἀδάματος] The MSS. give ἀδάμαστον. Some epithet seems required with πέσημα, and perhaps the sense intended may be the same, the epithet really referring to the animal rather than to the act.

641. δῖκε] The heifer, untamed to the yoke, 'flung a fall,' or suddenly fell as of its own accord, giving effect to an oracle on the very spot where it had told Cadmus to colonize the wheat-bearing plains of the Aonians, where the spring of water, the source of a fair stream, from the gushing Dirce wanders over the verdure-clad deep-soiled corn-fields. The name *Cadmus* is said to signify 'Eastern,' and the legend of the Cow seems, like the story of Io, to be connected with that widely-prevalent symbol of both Aryan and Semitic peoples, of whom Thebes was (as it were) the half-way home, or point of junction, in Greek tradition.

644. Ἀόνων for δόμων, *Valekenaer*, and ἔχρη for ἐχρησε, *Kirchhoff*.

648. ἐνθα] In *Bacch.* 519 it is said that Dirce received in its fountain the infant Dionysus when snatched from the burning body of his mother. Like Thetis receiving the god in her lap, *Il.* vi. 136, the legend may perhaps be symbolical of tempering strong wine with the admixture of water: for there were no dram-drinkers in those happy days.

654. νωτίζειν, elsewhere 'to turn the back in flight,' and 'to cross the back of the sea,' *Aesch. Ag.* 277, here and in *Herc. Fur.* 362 means 'to clothe the back.' The god, when born, was concealed in ivy that he might not perish with his mother. *Donaldson, New Cratylus*, § 318, thinks this passage contains an allusion to the name *Διθύραμβος*,

from a root *θυρ* or *θρι*, found in *θρίον*, *θύρσος*, *θρίαμβος*.—*χόρευμα*, in apposition to the sentence, ‘an ornament (costume, or perhaps, a subject of song) in the Bacchic dance for Theban maidens and married women, votaries of the god.’

657. *ἐνθα*] Repeated from 648; ‘there too was the gory dragon, sacred to Ares, the savage guardian of the spring, watching with restless glarings of its eyes both the water of the fount and the verdant streamlets from it.’

662. *ἐπὶ χέριβας*] Cadmus on going to the spring to fetch water for the sacrifice of the heifer, found it infested by a snake, which he killed with a stone, and sowed the teeth, from which a crop of armed heroes sprang up. The almost identical legend of Jason in like manner combines two ancient beliefs in serpent-worship and the autochthonous origin of man.

665. *δικῶν*, ‘hurling,’ might in itself mean that he flung away the head; but the recurrence of the participle in the next line but one indicates some corruption. Yet *βολαῖς* suits *δικῶν* better than it does any participle of the same measure. (Qu. *ἡλίου λιπῶν βολαῖς, δίας δ’ κ.τ.λ.* Cf. inf. 674.)—*ὀλεσίθηρος* is the nominative, according to the Schol.

672. The warriors were no sooner produced out of the soil than a remorseless slaughter of each other once more united them with mother earth.—*νιν*, viz. *τοὺς φύντας*.—The subject to *ἔδευσε* is perhaps not Cadmus, but *φόνος*, which ‘saturated (bedewed) the earth with their blood, where they lay unburied and exposed to the scorching blasts of the clear bright sky.’

676. *καὶ σέ—ἐκάλεσα*] Compare the invocation of Epaphus to come bringing aid over the sea to his descendants, Aesch. *Suppl.* 41 seqq.

682. *σοὶ νιν κ.τ.λ.*] ‘Twas for thee (to thy honour) that thy descendants founded a city, which the goddesses with the two awful names (lit. distinct in names) got possession of, Persephassa and the kindly Demeter, or Earth the queen and nurse of all.’ The Hellenic cult of the two goddesses, introduced after the Phoenician, is expressed by *ἐκτήσαντο*. The reading of v. 686 should perhaps be *πάντων δ’ ἀνασσα Γᾶ τροφὸς*, Earth being one of the many synonyms of the female productive power. Cf. *Prom. V.* 218, *Θέμις καὶ Γαῖα, πολλῶν ὀνομάτων μορφῇ μία*.

687. *πέμπε*, sc. *ᾧ Ἐπαφε*.

692. *οἰκεῖα καὶ κοινά*] Business both private and public requires the presence of Creon, the uncle of Eteocles, before he enters into the dangers of the now inevitable conflict. A messenger is on the point of going to summon him, when he is seen to approach.—*συμβαλεῖν*, cf. *Pers.* 530, *πιστοῖσι πιστὰ ξυμφέρειν βουλευματα*.

699. *ἐπῆλθον*] This word seems wrongly repeated,

Perhaps ἐπέστην, 'I visited the gates and their sentinels all round, and stopped at each, trying to find you.'

700. The σέ, though elided, is emphatic; 'why, I was wishing to see *you*, Creon; for I found the proposed terms for agreement were far from satisfactory,' lit. 'wanting in much.' Cf. *Heracl.* 170, καὶ τοῦτο πολλῶ τοῦ παρόντος ἐνδέες. Perhaps πολλῶν—ὡς συνῆψα, *postquam congressus sum*. It will be observed that Creon gives his influence to the present possessor of the throne, his nephew. Creon succeeded to the sovereignty after the death of the two brothers, γένους κατ' ἀγχιστεία τῶν δλωλότων, *Soph. Ant.* 174, see inf. 1587.—In the dialogue following the rashness and boastfulness of Eteocles is well contrasted with the fears and the sober advice of Creon.

703. μείζον ἢ Θήβας] Here φρονεῖν is used as the Latin *affectare*, 'to aim at something higher than Thebes,' viz. to enlarge the empire of Argos by 'annexing' upper Hellas; or perhaps, to become lord of Argos as well as of Thebes.

706. ἐμποδῶν, sc. ταῖς σπονδαῖς. One reason, he says, and a principal one, against the hope of reconciliation between the chiefs is the determination of the invading forces to try their strength.

710, 11. This distich seems wrongly inserted. The single verse may have ended with προσβαλεῖν λόχους, but Καδμείων πόλει was copied by mistake from v. 712, as Kirchhoff supposes. For ἐλίξειν see *Or.* 358.

712. ἐξοιστέον] 'Then the *Thebans* must lead out their heavy armed forces' to meet them, and no longer remain cooped up in the fortress.

713. ἃ χρή σ' ὀράν] viz. the danger of making a sally against so formidable a foe.—νεάζων, cf. *Soph. Oed. Col.* 374.

714. ὡς μαχουμένους] 'Since they (the Argives) intend to fight forthwith.' The accusative absolute; see *Orest.* 731. It might however agree with ὀπίτας implied in ὅπλα.

717. τὸ Ἄργος] The article is used with the names of cities, as τὰς Ἀθήνας, ταῖς Θήβαις, &c., where special eminence is implied. So here; 'That Argos is a great city, and has a high character from the people of Hellas;' it is not therefore to be rashly attacked by the Theban garrison.

720. ὡς οὐ κ.τ.λ.] '(Talk no more), for I shall not keep the army shut within the walls.' 'I tell you I will not,' &c. Eteocles, like Hector, is too confident, and his boasting prepares the audience for his defeat.

721. πᾶν] Heath rendered this verse, 'Any kind of victory is good counsel.' But it clearly means, 'Victory is entirely (nothing but) *good counsel*,' i.e. the only way to secure victory is to adopt prudent measures. Eteocles then asks if he is to have recourse to any other measures, viz. besides a trial of strength, such as a night-attack. See

Aesch. *Theb.* 29, λέγει μεγίστην προσβολὴν Ἀχαιίδα νυκτηγερεῖσθαι, κάπιβουλεύειν πόλει.

725. εἴπερ—γέ] See inf. 1652. *Iph. T.* 477, 1200. 'Yes, provided that, if you fail, you can get safely back here again.'

727. ἐνδυστυχήσαι] 'to suffer a disaster in.' This expressive compound occurs in *Bacch.* 508. So ἐγκαθηβάν, *Hippol.* 1096.

729. ἐκπληξίς] 'A scare,' 'a temporary panic.' What we want, he adds, is *victory*, or final defeat.

730. ἀναχωρεῖν] Having once passed the ford to reach the walls, Eteocles hopes the enemy will be hemmed in between them and the deep stream.

731. ἅπαν κάκιον] 'Everything is worse than' means 'nothing is so good as,' &c. The verse seems to mean, 'the best thing you can possibly do is to keep yourself well guarded within the city.'

732. τί δ' εἰ κ.τ.λ.] 'Well, suppose we make a sortie of cavalry (or chariots) against the Argive army?' Like καθιππάξεσθαι in Aesch. *Eum.* 749, the accusative depends on the notion of riding over and treading down. Hermann reads στρατοῦ, with a few MSS.

736. σοφωτέρα] viz. than the plans hitherto suggested by me.

739. ἀνάσσειν] 'Are taking command of (seven) companies, to make an attack on seven gates.' Eteocles affects to despise so small a number as *seven men*, which he calls σθένος βραχύ.

740. οὐ μὲνῶ] 'I shall not remain inactive till action becomes impossible,' 'till all resources fail me.'

742. μονοστόλου δορός] To fight single-handed with the seven Argive chiefs.

744. If προσαμβάσεις be read, we can only translate, 'to prevent (keep off) the scaling of the walls.' If πρὸς ἀμβάσεις, which is given in the best MS., we may supply ἐλθόντας, 'to repel the enemy by going to those parts of the rampart which can be scaled.'

745. ξυστρατηγούς] The Athenian institution of ten strategi is indirectly praised.

747. οὐδὲν, sc. ἐστί. Neither courage without wisdom avails, nor wisdom without courage. 'Discretion is the best part of valour,' according to our maxim.

751. ὄνομα ἐκάστου] This verse evidently reflects on the long descriptions, given just before the fight, of the warriors in the *Seven against Thebes*. Inf. 1090 the heroes are enumerated; but that is after the repulse of the Argive host.

753—6. Probably these verses are interpolated. Such phrases as καταργεῖν χεῖρα, 'to be inactive,' ἀντήρη λαβεῖν, 'to meet in the fight,' are open to suspicion. See sup. 625.

Moreover, the expressed wish of Eteocles to meet his brother seems here out of place, since the whole speech is one of business and state policy. These verses may have been imitated from Aesch. *Theb.* 669, where Eteocles says εἰμι καὶ ξυστήσομαι αὐτός.

759. μέλεσθαι] In Soph. *El.* 1436, τάνθάδ' ἂν μέλοιτ' ἐμοί, the middle is used in place of the impersonal active. Here we might read γάμων—σὲ χρὴ μέλεσθαι.—τὴν δόσιν δὲ κ.τ.λ., 'and the espousal formerly made I hereby ratify and confirm on my going forth to the fight.' Cf. inf. 1588.—ἐχέγγυον, ratified, confirmed by solemn engagement. So κατεγγυᾶν, 'to promise on security,' *spondere*, *Orest.* 1675.

763—5. These verses we could well spare. They are weak in themselves and out of place in the connexion of thought. ἦν τύχη, 'it may happen that,' &c. See *Or.* 780.

769. αὐτεπώνυμον] 'Bearing the very same name,' viz. Μενοικεύς, and not the patronymic Μενοικίδης. *Klotz*. The sense is, 'I will send hither Menoeceus bringing Teiresias along with him.' Porson read ἄξοντα after Valckenaer, 'I will send Teiresias to bring Menoeceus here.' See inf. 865, 905.

772. ἐμεμψάμην] Compare Aesch. *Ag.* 179, μάντιν οὐτίνα ψέγων. So Hector blames Polydamas for believing in omens, *Il.* xii. 237.

776. The edict of Creon for refusing burial to Polynices is given in Aesch. *Theb.* 1016, Soph. *Ant.* 26, nearly in the same words. The poet here anticipates its utterance by Creon himself, inf. 1630.

778. Kirchhoff thinks this verse was made up from 568. Those next following have a close resemblance to *Theb.* 672, φέρ' ὡς τάχος κνημίδας αἰχμῆς καὶ πέτρων προβλήματα.

784 seqq. The difficult ode following is an address to Ares, comparing the horrors of war with the sportive joys of the Bacchic revelries, the peculiar cult of Thebes.—The metre, chiefly dactylic, exhibits a common peculiarity of choral hexameters, the being composed as nearly as possible of pure dactyls.

784. τί κατέχει] 'Why art thou possessed by a love of blood and death, out of tune with the festive joys of Bromius?' Aesch. *Cho.* 458, παράμουςος ἄτας αἱματόεσσα πλάγᾳ.

786. οὐκ ἐπί] Perhaps οὐκ ἔτι, 'no longer art thou singing a strain to the breathings of the flute for the circling dances of fair young maidens with thy hair dangling loose,—a strain in which are the bright joys that incite to the dance; but with armed troops inspiring the army of Argives to the destruction of Thebes (lit. 'fanning the army into a flame for the blood of Thebes'), thou art performing; as a prelude to thy war-dance a most discordant comus-song.' Mr J. F. Davies (Preface to the *Agamemnon*, p. vii.)

translates, "thou dost not (like Bacchus) to win the prize of the elegant chorus (i.e. in dramatic contests) let loose the curl of youthful loveliness, and modulate to the breathings of the flute a strain in which are the charms that move the dance." But the loose flowing hair was a characteristic of a bacchant: see *Bacch.* 150, 865. The words are obscure, and the Schol. explains αῖματι Θήβας by τῷ γένει τῶν Θηβαίων. (The singular noun Θήβη has reference to the mythical Nymph who gave name to the city.) For ἐπιπνεῖν see inf. 795, Aesch. *Theb.* 333, μαινόμενος δ' ἐπιπνεῖ—"Aρης.—The comus was commonly accompanied by the flute; hence it is here called ἀναυλος. By προχορεύειν a prooemium or introductory strain in a dithyramb or *hyporcheme* is implied.

789. Ἀργείων] Perhaps Ἀργείων, and οὐρέιον in v. 806.

792, 3. The metre of the antistrophe (808) shows that something is wrong here. Porson, from Musgrave, adopts οὐ πόδα θυρσομανῇ, which gives a simple meaning. Perhaps we should read οὐδ' ὑπὸ θυρσομανεῖς νεβρίδων μετὰ, δινεῖς δ' ἄρμασι, κ.τ.λ., 'Nor do you in his service (ὑπὸ) frantically wave the thyrsus with the fawn-skin dresses, but you wheel round with cars and bridle-bits your four-footed solid-hoofed steed.' Such a compound as ὑποθυρσομανεῖν is improbable; but ὑπὸ, if the true reading, may imply that Ares acts as a follower or ὑπηρέτης of the Bacchants. Mr Davies translates, "nor to the music of the maddened thyrsus-bearer dost thou career with fawn-skins;" but the use of ὑπὸ with a dative is very questionable.—This view of the passage enables us to retain the MSS. reading Ἰσμηνοῦ τ' in v. 793, where δὲ is read on conjecture. 'And now that thou hast set thy foot on the streams of Ismenus thou dost furiously rush on in thy ridings, setting Argives against the race of Sparti (indigenous Thebans), and dressing in brass thy shield-bearing company under arms in opposition to them in front of the stone-built ramparts.' This gives a fair sense; but the reading is not certain, as 797 does not quite suit the antistrophe. Hesychius however recognises θείασος, and θείασον εἶσπλον would restore the metre by a very slight change.

802. Cithaeron is called 'the eye of Artemis' as being her delight, and the object of her fond gaze.—μὴ ὥφελες θρέψαι, a common syntax equivalent to εἶθε μὴ ἐθρέψας. Compare *Med.* 1413, οὐς μήποτ' ἐγὼ φύσας ὥφελον πρὸς σοῦ φθιμένους ἐπιδέσθαι, with *ib.* 1, εἶθ' ὥφελ' Ἀργοῦς μὴ διαπτέσθαι σκάφος.—ἐκβολον, 'an outcast,' used as an adjective also in *Bacch.* 91, *Ion* 555.

805. ἐπίσημον, *insignem*, bearing a mark by which he was identified, a golden brooch. Probably this refers to some detail of the story now lost. Nearly all the narratives

about foundlings turn on their producing some token retained from their infancy or childhood.

806. *πτερόν Σφιγγός*] the winged Sphinx, which is here described as a flying monster with discordant songs, the famed aenigma being one of these *ῥῥαί*. The legend came from Semitic or Assyrian sources. Probably it is the 'Nis-roch' or flying vulture so common on the Assyrian sculptures. The account here given resembles that of the 'strigae' or 'striges' in Ovid, *Fast.* vi. 131.

810. *ἄν*] The antecedent is not *γένναν*, but *Σφίγγα*. Thus *ἄ* (808) and *ἄν* belong to the same noun.

812. *ἔρις ἄλλα*] 'A further quarrel,' in reference to *Ἔρις* sup. 798. This new feud is said 'to be in full vigour both in the house of Oedipus and the city,' i. e. so as to affect both the royal family and the state.

814. A verse has dropped out, so that we cannot be sure of the sense intended. 'As what is wrong never can be in its nature right [this quarrel must end in evil]; nor are children of unnatural parentage [an offspring creditable] to the mother, but a stain on a father who comes to the bed of a blood-relation.' Both metre and sense would be restored by reading *τόκοι εὐκλεές* in place of the corrupt *παῖδες*, and *σύναίμων ὃς ἐς λέχος ἦλθεν* in the last line. Compare *Orest.* 819, *τὸ καλὸν οὐ καλὸν*, and *Bacch.* 393, *τὸ σοφὸν οὐ σοφία*.

820. For *θηροτρόφου* perhaps *θηροφόνου* should be read. The birth of the *Σπαρτοὶ* from the sown teeth of the dragon is here alluded to, among other portents and glories which made the history of Thebes renowned in song. These Sparti are called 'the glory and yet the shame' of the city, since a descent from a monster was in itself opposed to *εὐγένεια*.

822 seqq. The marriage of Cadmus and Harmonia, attended, like that of Peleus and Thetis, by the gods,—the building of the walls by the music of Amphion's lute (see *Od.* xi. 263—5), and the cow-faced Io, the ancestress of the Theban kings, are recounted in order as among the supernatural incidents in the history of the city.

825. *πόρον ἀμφὶ μέσον*] Thebes stood between one of two branch-streams of Dirce, and a third, the Ismenus, which flowed at a little distance from the city. Thus *μέσον* means 'the middle stream of the three.' See Wordsworth's *Greece*, p. 274. "The seven-gated citadel of Thebes stood on a small circular hill, about one hundred and fifty feet above the level of the surrounding plain. The base of the hill on the eastern and western sides is bounded by two small streams, which take their rise in the plain on the south, and flow in parallel courses to the north: further to the east, and running in a similar direction, is a third

stream: this is the Ismenus; that to the east is Dirce; between them is Cropus."

827. *πρόπαρ*] 'some way in front of,' or on the city-side of, Ismenus. Dirce is said to water the land lying between the walls and the furthestmost stream.

831. *μεταμειβομένα*] 'By receiving in succession myriads of blessings, some upon others, this city now takes its stand on the highest pinnacle of military glory.'

834. The blind Teiresias, supported, or rather preceded, by his daughter, has been brought from the camp by Creon's son (sup. 770), and now advances with feeble foot on to the stage. He is accompanied by Menoeceus, v. 841, who however is a mute till v. 977. The question now put to Menoeceus is answered by Creon himself.

836. *λευρόν*] smooth, level, flat. Cf. Aesch. *Suppl.* 502, *λευρόν κατ' ἄλσος νῦν ἐπιστρέφου τόδε*. Hence *μὴ σφαλῶμεν* refers to the absence of obstacles in a blind man's path.

838. *κλήρους*] *sortes*, written notes or marks from observations of birds or other omens. So *Hipp.* 1057, *ἡ δέλτος ἦδε, κλήρον οὐ δεδεγμένη*.

843. *κάμνει γόνυ*] Euripides is fond of representing feeble and tired old men. See *Bacch.* 364, *El.* 490.—*πυκνήν ἤλυσιν*, a poetic variant of *μακρὰν ὁδόν*.

846. *ἐξώρμισαι*] 'you have moored,' or brought to a stand, your foot. The second person of the passive perfects of verbs in *-ίζω* is but seldom found, though *εἰργασαι* occurs. Possibly *ἐξωρμίσω*, the aorist, is the true reading, or we may read *ἐξορμίσαι* with Dindorf, 'it is not far for you to bring your feet to a stop.'

847. *πᾶς ἀπήνη*] The meaning seems to be, that every one stepping from a mule-car requires a helping hand, and therefore it is no discredit in an old man if he needs the same external aid. Compare *Iph. A.* 617, *καί μοι χερὸς τις ἐνδότω στηρίγματα*, *θάκουσ ἀπήνης ὡς ἂν ἐκλίπω καλῶς*, and *El.* 998, *ἐκβητ' ἀπήνης*, *Τρωάδες, χερὸς δ' ἐμῆς λάβεσθ'*, *ἔν' ἐξω τοῦδ' ὅχου στήσω πόδα*.

849. *σπουδῇ*] Either 'in haste,' or 'in serious earnest.'

850. *οὐπω κ.τ.λ.*] 'We have not yet forgotten,' i.e. 'I will tell you forthwith, if you will wait to recover your breath.'

851. *αἶπος*, which in *Alc.* 500 means 'a steep slope,' is explained by Hesychius, *κάματος, ἡ ὑψηλὸς τόπος*.—*ἐκβαλὼν*, as if fatigue was something to be 'got rid of,' or cast forth, like a malady that has seized the body. The Seer's reply is, that he is quite overcome by the effort of travelling from Athens to Thebes only the day before.

854. *κάκει*] He impresses Creon with the magnitude and importance of his engagements; for a prophet accom-

panied a Greek army as regularly as our 'Chaplain to the Forces.' See inf. 1255. The legend was that Eumolpus the Thracian king had assisted the Eleusinians to revolt against Erechtheus, but was killed by the Athenians. His name is associated with the origin of the Mysteries; see Soph. *Oed. Col.* 1052. The Schol. notices the obvious anachronism.

858. οἰωνόν] An omen of success is derived from the crown being given as a prize of victory.

862. πρὸς Ἀλκῆν M.] to meet the Argives in fight.

865. For the reason of the seer's resentment against Eteocles, see v. 772.

868. ἐτεκνώθη] 'was made a parent,' lit. 'was furnished with children.' So in *Agam.* 729 wealth is said τεκνοῦσθαι, μηδ' ἄπαιδα θνήσκειν. In the active we have the corresponding sense in *Herc. F.* 6, οἱ Κᾶδμου πόλιν τεκνοῦσι παίδων παισί. See sup. 19.

869. By omitting this line this speech and that at 930 contain exactly thirty verses each.

870. The nominatives here have no definite verb; we may either supply ἦσαν, or regard the sense as broken off, as we should say, 'then that destruction of the eye-sight from his blood-stained face,—a device brought about by the gods, and a warning to Hellas,—his sons wanted to throw over it the veil of time, thinking forsooth that they could escape from the gods; but they made a stupid mistake.' The passage following is several times alluded to in Tragedy, e.g. sup. 66, Aesch. *Theb.* 782. In the old epics about Thebes the sons of Oedipus were said to have shut him up and badly supplied him with food, for which reason he uttered the curse which is now coming to pass. γέρα, the prerogatives which he claimed as a father, e.g. a first helping or first choice of viands supplied. In this sense Homer often has γεραίρειν.

878. ᾧ 'in respect of which conduct.' Some participle like μεμφόμενος, ὀνειδίζων, may be supplied from the context.

881. πολλοὶ δέ] He speaks obscurely as a seer: 'and many corpses fallen over others in the field, some from Argive, some from Theban darts, shall cause a mourning that will yet bring sorrow on the Theban land.' By μίξαντες he means that an indiscriminate slaughter will result from the weapons of both the contending parties. And there is an allusion in πικροὺς γόους to the sorrows yet in store for Thebes from the war of the Epigoni. Cf. 949.

884. συγκατασκάπτει] 'You will be involved in the general destruction caused by the war.' This is an instance of the 'praesens propheticum,' of which there are many examples; e.g. *Agam.* 125, χρόνῳ μὲν αἰρεῖ (i.e. αἰρήσει) Πριάμου πόλιν ἄδε Κέλευθος.

885. *τις*] He means, but does not like to name, Creon.

886. *ἐκεῖνο κ.τ.λ.*] 'For that was (would have been) the first and best course to pursue, to prevent any child of Oedipus being either a citizen or a king of this land, on the ground that they were possessed by a ban, and would prove the ruin of the city.' The accusative absolute with *ὥς* is common, especially with a future participle. The proper syntax would be, *τοὺς Οἰδίπουν μῆποτε ἀνάσσειν χθονός*. For *δαιμονῶν*, a word formed like *λημῶν*, *ποδαγρῶν*, &c., see Aesch. *Cho.* 557, *Theb.* 1004. The meaning is, that both Eteocles and Polynices should at first have been banished from the city as accursed.

892. *πικρόν τε*] 'And as it is painful for those who hold the highest dignity to supply the state with a means of safety,' i.e. by the sacrifice of their own nearest relations. The same excuses are made by Teiresias in *Oed. Tyr.* 320.

895. *τί γὰρ πάθω*] 'For what is to become of me?' viz. if I offend the powers. The phrase is used rather vaguely; it is not however the 'deliberative subjunctive,' but the old epic future representing *τί πείσομαι*;—Teiresias turns to go away, but Creon lays his hand on him to stop him.

899. *μέντοι*] Here the sense is *μέντοι*, 'You wish it, no doubt, and yet very soon you will wish it not (spoken).' Perhaps, from *σῶσαι* in the next verse, *οὐ βουλήσει σωτηρίαν* is the precise meaning.

901. *ἔχεις*] Do you keep, or retain, your earnest desire to know?

905. *ἐπήγαγεν*] See v. 770. As a blind man, he asks the question, not wishing Menoeceus to hear the coming declaration. Creon supposes it is only some state secret that is to be revealed.

916. *ἄπερ πέφυκε*] 'What is a law of nature, that you must carry into effect.' Anaxagoras had speculated on *ἀνάγκη φύσεος*, and Euripides probably borrowed it from him; cf. *Troad.* 886.

919. For *κλύειν*, *ἀκοῦσαι*, see Aesch. *Cho.* 5, *Prom.* 456.

920. *ἐκνεύει*] See inf. 1268.

924. *αἰτέϊ*] 'In asking me to be silent, you are asking for evils (the capture of the city) which it is difficult (impossible) to guard against.'

931. *θαλάμαις*] a dative of place, in the lair or den where the snake, born of or sacred to Ares (sup. 659), was wont to lurk.

934. *Κάδμου*] 'In consequence of an ancient resentment of Ares against Cadmus.' Cf. Plat. *Phaedr.* p. 244 D, *νόσων καὶ πόνων τῶν μεγίστων, ἃ δὴ παλαιῶν ἐκ μνημάτων ποθὲν ἐν τισι τῶν γενῶν ἦν, μανία—ἀπαλλαγὴν εὔρετο*.

935. τιμωρεῖ takes for its object the dative, and φόνον means 'in respect of its death.' Thus Ἀρης τιμωρὸς γίγνεται τῷ δράκοντι φόνον (ἀποτίνων). This is different from τιμωρεῖσθαι τινα φόνον, 'to revenge oneself on another for murder.' See on *Orest.* 1117.

938. εὐμενῇ] The earth was regarded as hostile for the loss of its warlike sons born from the dragon's teeth. The voluntary sacrifice of one of the Sparti was now demanded for the purpose of propitiating it. This is the καρπὸς ἀντὶ καρποῦ, the dragon as well as Menoeceus being γηγενής.

940. δεῖ κ.τ.λ.] 'Only it must be that the person who dies belongs to the stock which was the offspring of the dragon's teeth.' There is some confusion between γένους τοῦδε δ' ἐκπέφυκε, and τὸν δράκοντος γέννος παῖδα.

945. ἥθεος] It is quite clear from this passage that the word signifies one in the prime of life who is yet unmarried and even unengaged. Hesychius gives ἀγαμος under ἥθεος, and Photius defines it ὁ ὦραν γάμον ἔχων καὶ μηδέπω γεγαμηκώς. The betrothal of Haemon to Antigone excluded him from the true meaning of the term.

947. ἀνειμένους, like ἀφετος, was a term applied to consecrated animals which were exempted from labour and had free range of the pastures.

949. πικρὸν νόστον] He shall cause, by his death, that the expedition of the Argives against Thebes shall be a fatal one. See v. 883.

956. πικρὸς κ.τ.λ.] 'He makes himself disliked by those for whom he may be taking his notes of birds.' τοῖσι χρωμένοις, 'to those who are consulting him.'

959. Teiresias here leaves the stage, not again to return.

960. σχάσας] See v. 454.

963. ἐς τόδε συμφορᾶς] See *Orest.* 1451.

964. προσθεῖναι] 'to devote.' See *Bacch.* 675, *Hec.* 368, *Iph. Aul.* 540, πρὶν Ἀιδῇ παῖδ' ἐμὸν προσθῶ λαβών.

967. If the common reading, κτείνων, be retained, the reference must be to Teiresias; 'I want not the praise of one (viz. for patriotism) who slays (i.e. demands the death of) my children.' The infinitive, which, though conjectural, seems more probable, will mean, 'let no one by his praises induce me to slay them.'

971. ἀκύλαστα] He charges the μάντεις with having no respect for the authority or feelings of a τύραννος, or of his nearest of kin.

975, 6. φθανεῖν and ὑστερεῖν refer to the immediate action necessary before the chance of flight is precluded, by the seer's telling the council what he has stated.

983. τόδε] viz. the flight to Dodona. 'What protection,' he asks, 'shall I find in that?' The MSS. give τῷ

δῆτ' ἔρῳμα, for which Porson gives τί δῆτα ῥῦμα. Cf. Aesch. *Suppl.* 78, βωμὸς ἀρὰς φυγάσιν ῥῦμα. The reply is, 'the god (Ζεὺς Δωδωναῖος) will give you a safe convoy to the asylum of his temple.' Menoeceus pretends to acquiesce in the arrangements for his flight, but when his uncle has retired (v. 990) he avows his determination to offer himself a willing victim for his country. It is remarkable, that in all instances of self-devotion the *willingness* of the victim is regarded as essential.

986. ὥς] 'since.' This excuse, that he will bid farewell to Jocasta, his foster-mother, is devised to get Creon out of the way. The speech following may be compared with that of Polyxena in *Hec.* 346 and of Macaria in *Heracl.* 550.

991. Menoeceus now turns to address the chorus. 'Ladies! how well I removed my father's fears (for my safety), by deceiving him by words, so that I have attained what I desire. Yes! he wants to get me away, thereby robbing the state of its present chance, and resigns me up to a base charge of cowardice.'

999. Perhaps εἰ μὲν, &c., though the article seems wanted. We may however supply οἱ πολῖται, the citizens engaged in defending their walls. Possibly an interrogation should be marked at ἀπειμι, v. 1005. In this case αἰσχρὸν will refer to προδότην γενέσθαι, v. 996, 'for that were a shame.' The meaning will then be, 'Shall those who are bidden by no oracle not fear to die, while I retire like a coward and prove false to my country?'

1009. The full sense is, στὰς ἐπ' ἐπάλξεων σφάξω ἑμαυτὸν ἐξ αὐτῶν. See v. 1223.

1011. ἐνθα] Cf. v. 931. The interpreters of the will of the gods were called ἐξηγηταί. Hence the verb here means προεῖπε, ἐσήμηνε. The speech originally perhaps ended with the formula εἴρηται λόγος, 'I have said my say.' The six verses following read like an addition, and v. 1014 is a mere repetition of 997. The phrase πειράσθαι κακῶν, 'to experience evils,' seems hardly a tragic expression.

1016. διέλθοι] This also is a strange use, in the sense of ἀναλώσειε, 'get through,' or 'expend it.'

1019. The ode following bears on the general subject of the history of Thebes, rather than directly on the plot of the play. The havoc made by the Sphinx on the citizens of Thebes, till Oedipus solved the riddle propounded by her, and his fall from glory by his incestuous marriage, are enlarged upon, and the self-sacrifice of Menoeceus is extolled (v. 1054). This ode is remarkable for that repetition of words (ἔφερες ἔφερες, &c., v. 1030) which is ridiculed by Aristophanes in *Ran.* 1338 seqq. It is common in the later plays of Euripides. See *Orest.* 1427.

ιβ. ἔβας] as inf. 1043, means ἔμολες, 'thou camest.'

But for the context, it might mean ἀπῆλθες.—Ἐχίδνας, see Hes. *Theog.* 326, where the Sphinx is called the offspring of Echidna and Orthus. The explanation of the strange story may perhaps be some ancient tradition of a devastating plague.

1027. πεδαίρουσα] an Aeolic form of μεταίρουσα, tollens, ἀρπάζουσα. Aeschylus has πεδάοροι for μετέωροι in *Cho.* 581.—ἀμφὶ μούσαν, *inter canendum*, an unusual phrase for ἅμα μούσῃ. We may supply οὔσα, as ἀμφὶ λιτανὰ ἔχειν, 'to be engaged in prayer,' Aesch. *Theb.* 97. It seems best to omit the τε in the next verse, and take Ἐρινὺν as the object to ἔφερες, 'an accursed pest didst thou bring.'

1031. ἐκ θεῶν] whoever it was in the number of the gods who brought these woes to pass.

1042. ὅποτε] *quotiens aliquem rapuisset*. The groans and loud cries (or perhaps, noises made to frighten her, ἀχά), are compared to the sound of thunder.

1046. πάλιν δ' ἄχῃ] 'Though afterwards a source of grief.' Either the nominative in apposition to Οιδίπους (cf. 807), or the accusative in apposition to the sentence.

1043. ἀποστολαῖς] 'by a command from the Pythian oracle.' See v. 35 seqq.

1051. ἀμείβει] 'he causes them (his sons) to pass through a career of blood, by throwing them into an unhallowed (i.e. unnatural) contest by his curses.'

1054. ἀγάμεθα] 'we regard with admiration.' This word sometimes takes a genitive, as ἀγαμαι λήματος, *Rhes.* 245.

1060. γενοίμεθα κ.τ.λ.] 'May we (maidens), if we become mothers, be equally happy in our children.'

1064. μέριμναν] The sense is, that Pallas incited Cadmus, in his care for the welfare of his people, to slay the offspring of the dragon's teeth (the armed men) by throwing stones amongst them; and that in consequence (ὅθεν) there came upon the land a terrible retribution sent by the gods (δαιμόνων τις ἄρα) by the carrying off of the citizens in the claws of the Sphinx. See 663 and 934. The Schol. takes Καδμεία μέριμνα as a mere periphrasis of Κάδμος.

1067. The interest of the plot is sustained by the sudden arrival of a messenger inquiring for Jocasta. He brings the tidings of an attack on the city by the Argives in full force, but so far without success, owing to the timely self-immolation of Menoeceus (v. 1091), as demanded by the oracle.

1069. διὰ μακροῦ μὲν] You are long in coming out, but nevertheless come, for there is good news to hear.

1072. οὐ πού] 'Surely you do not come to announce.' The MSS. have ἦ πού, which would simply put the question. Jocasta, though told to lay aside her grief, nevertheless has

doubts about the safety of one of her sons, because his comrade and attendant appears alone and without him.

1075, 6. This distich would seem to have belonged to some other recension of the play, in place of the three lines preceding. The Schol. says 'this verse' (meaning 1075) 'is not found in some copies.' Nauck accordingly incloses it in brackets.

1079. ἀνήρπασται] The property of a captured city is 'caught up' and carried off. See Aesch. *Theb.* 342—8. —ἄθραυστοι, cf. *Hec.* 17.

1081. ἀκμήν ἐπ' αὐτήν] 'To the very point of it,' 'to the razor's very edge,' ἐπὶ ξυροῦ ἴσταται ἀκμῆς, *Il.* x. 173. The meaning is, 'to the very verge and edge of the danger of being sacked by the Argive spear.'

1084. καὶ τόδῃ] Jocasta seems more anxious about the fate of Eteocles, who was the elder brother (according to the argument to the *Sept. cont. Theb.*). Yet in her grand address to them, *supr.* 528, she contrives to weigh their respective claims with impartiality.—μέλει, here used personally, whereas μέλει μοι τοῦδε is the ordinary syntax. Porson reads ὡς μέλον μοι καὶ τόδ'. We have ἐγὼ...ὅς πάσι μέλω in *Od.* ix. 20.

1085. ξυνωρίς] i. e. the one as well as the other is alive. 'Bless you for *that*!' she replies; 'but did you succeed in getting away from the gates the Argive force by which you were beleaguered in the citadel?' See *Orest.* 762. The γάρ means '(I hardly could have hoped it), for how,' &c.

1091. μελάνδετον] 'black-hilted,' more usually applied to the black rim of a shield. The slight and casual allusion to such an event is only to be excused from the pressure of events in the complex action of the play. Compare a similarly brief account of Macaria's death in *Herac.* 822.

1092. διήκε] Here and in *Soph. Oed. Col.* the verb takes a genitive of the object through which something passes; see v. 26, *inf.* 1398.

1095. Either τε must be inserted in this verse, with Valckenaer, or τάξας must be read in the next, with Hermann. By ἐφέδρους 'reserves' of cavalry are meant, or perhaps, 'forces posted against' others of the like kind. The plan adopted was after the advice of Creon, *sup.* 741.

1097. τῷ νοσοῦντι τειχέων] 'the weak (ill-defended) parts of the rampart.' See *inf.* 1171, and compare τὸ κάμνον στρατοῦ in *Suppl.* 709. *Hel.* 1604, Μενέλεως...ὅπη νοσοῖεν ξύμμαχοι κατασκοπῶν. Compare also Aesch. *Theb.* 759, μεταξύ δ' ἀλκὰ δὲ ὀλίγου τείνει, πύργος ἐν εὐρεί.

1100. Τευμησσόν] This was a mountain about ten miles from Thebes, sometimes written Τελμησσός. Hesych. Τευμησσός· ὄρος Βοιωτίας.

1101. This verse, which is well-nigh unintelligible, is

perhaps spurious. It was enough to say, 'we saw the host had left Teumessus and was near the trench,' supplying *δυντα* or *στείχοντα*. The only plausible meaning is, 'And when near the trench they came on in quick march and joined on (left no interval between) the city of the land of Cadmus (with their own ranks).' The besieged and besiegers, hitherto distant, now seemed one army from their close contiguity.

1103. *ἐκείθεν*] 'from the enemy's side.' Aesch. *Theb.* 40, *ἤκω σαφῇ τὰ κεῖθεν ἐκ στρατοῦ φέρων*. And this use of *ἐκείνοι* is not uncommon; see *Il.* xviii. 188, *ἔχουσι δὲ τεύχε' ἐκείνοι*.

1104. *Νηϊσταῖς*] This is believed to mean 'the lowest' gate, as *ὑψισταί* was that on the highest ground. Hesych. *νηϊστα' κατώτατα' ἔσχατα*.

1107. *οἰκεῖον*] 'A family badge,' the huntress, his mother, shooting a wild boar. The rare noun *ἐπίσημα* occurs in *Theb.* 656 and inf. 1125. The whole account of the chiefs is varied and epitomised from Aeschylus. But Euripides condenses into a messenger's narrative descriptions which in Aeschylus occupy nearly half the play. Several of these warriors had been pointed out by name to Antigone, sup. 125 seqq.

1112. *ὑβρισμένα*] 'arrogantly designed,' e.g. like the shield of Capaneus, v. 1130—3. Of Amphiaraus Aeschylus says that *σῆμα οὐκ ἐπὶ ἡν κύκλῳ*. His fate, being swallowed up alive by the earth, was regarded as one of special honour, and in contrast with the punishment of pride. Klotz compares Xen. *Cyr.* ii. 4. 5, *Περδικῇ στολῇ οὐδέν τι ὑβρισμένη*.

1115. *πανόπτην* here stands for 'Ἄργον, the many-eyed keeper of the cow-headed Io. See Aesch. *Suppl.* 299, *ποῖον πανόπτην οἰοβουκόλον λέγεις*; XO. 'Ἄργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε. The legend may have referred to the Indian peacock and its spangled tail. Some of the tail-feathers when expanded resemble an open eye, others are somewhat like a closed eye. Hence the notion arose, that Argus slept with half of his eyes shut, the other half open. So Quintus Smyrnaeus says, x. 191, 'Ἄργον, ὃς ὀφθαλμοῖσιν ἀμοιβαδὸν ὑπνώεσκε. The three verses within brackets are perhaps interpolated. It is clear that while *βλέποντα* agrees with *δμματα*, *κρύπτοντα* agrees, or ought to agree, with *πανόπτην*. Perhaps we may supply *τὰ μὲν (ἔχοντα) βλέποντα, κ.τ.λ.* If, indeed, we regard Argus as a symbol of the starry sky, the guardian or attendant on the Moon (Io), then we may suppose a picture of a winged herdsman (*βουκόλος πτερόεις*, Aesch. *Suppl.* 551), so represented, that some of his eyes were closed on the side of the sky representing morning (*δυνόντων μέτα*), and others wide open on the dark or night side of the picture.

1120. *λέοντος δέρος*] This also was an *οικέϊον σῆμα*. See v. 411. The words following seem to show that Tydeus bore a torch in his right hand, like a Prometheus. But in Aesch. *Theb.* 427, this very Prometheus is a badge on the shield of Capaneus. If it is meant as a badge on Tydeus' shield, then he bore two devices, unless we suppose the shield covered with the skin; so that the literal and more obvious sense seems the true one. Tydeus, according to Aeschylus, was one of the violent party; cf. *Theb.* 375 seqq.

1124. *Ποτνιαδες*] The horses of Glaucus, bred at Potniae, were said to have been seized with madness and to have devoured their master. See *Orest.* 316. This was the subject of a satyric play, the *Glaucus Potnieus* of Aeschylus. They were so fastened to the shield as to turn round on pivots, in imitation perhaps of the supernatural moving devices described by Hesiod and Homer on the shields of Hercules and Achilles. They were *νευροσπαστα*, made to move by pulling a string under the *πόρπαξ*, or shield-handle. By this their fury was represented, *ὥστε μαίνεσθαι δοκεῖν*, i.e. *ἀληθῶς*.

1129. *ἐπὶ πύλαις*] If the dative be the right reading, the sense is, he brought up his company, viz. to operate against the city, at the Electran gate. See *Theb.* 418, *Καπανεὺς δ' ἐπ' Ἠλέκτραισιν εἴληχεν πύλαις*.

1133. *ὑπόνοιαν*] 'a hint to us what our city is to have done to it.'

1135. *ἐκπληρῶν*] See *Orest.* 54. Adrastus bore the device of a hydra, from which proceeded snakes filling up all the ground of the shield with painting. This is adapted from Aesch. *Theb.* 490, *ὀφείων δὲ πλεκτάναισι περίδρομον κύτος προσηδᾶφισται κοιλογάστωρ κύκλου*. Nauck reads *ἐκπληροῦν*, but his syntax is not clear.—*παρῆν*, κ.τ.λ. See vv. 143, 1118.

1137. *αὔχημα*] The fierce and destructive hydra was a fitting device for the arrogant pride of an Argive chief.

1141. *μεσαγκύλοις*] See *Androm.* 1133, *Or.* 1476. Javelins were so called from having a thong in the middle, to insert the finger in hurling them.

1146. *ἄρδην*] 'with destructive effect;' a term properly applied to hoisting and throwing a wrestler.

1151. *ἐκπεπνευκότας*] 'Many you might have seen flung headlong, after they had expired, from the walls.' He uses a term expressing the leap of a tumbler, but adds a participle to show they were dead, and therefore the headlong fall was due to their being tossed over. See *Suppl.* 692, *ἐς κρᾶτα πρὸς γῆν ἐκκυβιστώντων βία*, *Hel.* 1609, *ὥστ' ἐκκολυμβᾶν ναός*. Porson, with Markland, reads *ἐκνευκότας*, *Madvig, Adv. Crit.* i. p. 273, thinks the true reading is *ἐκπεπτωκότας*. But *ἐκπίπτειν* does not well suit *κυβιστᾶν* and

κυβιστήρ, which are Homeric words, e.g. *Il.* xvi. 749, and imply the turning head over heels. The plural *κράτας* is somewhat anomalous. We have *ὑπὸ κρασίν* in *Il.* x. 152.

1153. Ἀρκὰς, οὐκ Ἀργεῖος] Parthenopaeus was brought up from a boy at Argos, and so assisted his adopted country in the war. See Aesch. *Theb.* 543, Eur. *Suppl.* 890, Ἀρκὰς μὲν ἦν, ἐλθὼν δ' ἐπ' Ἰνάχου ῥοὰς παιδεύεται κατ' Ἀργος.

1154. βοᾷ] 'calls for.' So in Aesch. *Cho.* 394, βοᾷ λοιγὸν Ἐρινύς, 'the Fury summons Havoc to her aid.'

1156. μαργῶντα] μάργον ὄντα, 'in his mad career.' Cf. *Herc. F.* 1005, ὅς νιν φόνου μαργῶντ' ἐπέσχε.

1158. γείσα] 'a coping-stone from the battlements.' See *Orest.* 1570.

1159. διεπάλυνε] 'He threw about the white specks of brain, and broke the sutures of the skull.' The sprinkling or dusting of snow, flour, or meal, is expressed by *παλύνειν*, as in *Il.* x. 7, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας. Cf. *Troad.* 1176, ἐνθεν ἐκγελᾷ ὅστέων ῥαγέντων φόνος. *Soph. Trach.* 781, κόμης δὲ λευκὸν μυελὸν ἐκραινει, μέσου κρατὸς διασπαρέντος αἵματός θ' ὁμοῦ.

1160. οἰνωπόν] 'ruddy,' just covered with a reddish down. So in *Bacch.* 438, οὐδ' ἡλλαξεν οἰνωπὸν γένυν.

1163. εὐτυχεῖς] 'So when he saw this gate was all right (was free from mishap), your son went on to visit the next, and I went with him.'—ἐπ' αἶ, like a good general who is here and there and everywhere.—εἰπόμην, cf. v. 1073.

1165. πυκνοὺς] in close array, serried like hoplites, though acting as *ψιλοί*.

1166. στόμα] The towers were open at the top, not roofed, στεγανοί, so that the aperture is compared to a mouth.

1168. ἐρίπνας] 'the heights.' A somewhat rare noun, which occurs also in *El.* 210, οὐρείας ἀν' ἐρίπνας. It has the same root as *ἐρείπειν*, with the notion of *ruina*, fall from a height.

1169. ἐξαθροίξεται] *recolligit*, 'rallies them from their flight.'—For the simile in *κυναγὸς* see *Herc. F.* 860, *Iph. T.* 284.—ἐπέστησε, 'he made them once more man the ramparts,' πύργων ἐπέβησε.—νοσοῦν, see v. 1097.

1174. ἔχων] He carried on his shoulder a long scaling-ladder. Such instruments of war are shown in both Egyptian and Assyrian sculptures. The account of this man's deeds is resumed from v. 1129. See also 181.

1175. μηδ' ἂν κ.τ.λ.] See Aesch. *Theb.* 422. (εἰργαθεῖν Nauck.)

1176. κατ' ἄκρων] To destroy a city κατ' ἄκρας implies pulling it down from the top. The Roman term *funditus*, *πρεμνόθεν* Aesch. *Theb.* 71, regards the *κατασκαφή*, or razing to the lowest foundations.—τὸ μὴ, for ὥστε μὴ, is a common

usage. The οὐ is added because the preceding clause means, *ὅτι οὐδ' ἄν τὸ σεμνὸν πῦρ εἰργάθοι.*

1177. καὶ ταῦθ' κ.τ.λ.] *Bacch.* 1082, καὶ ταῦθ' ἄμ' ἡγόρευε καὶ πρὸς οὐρανὸν καὶ γαῖαν ἐστήριξε φῶς σεμνοῦ πυρός.

1178. εἰλίξας] 'crouching,' lit. coiling or rolling into a small space, as Homer uses ἀλείς and ἐάλη. —ἀνείρπε, *ad-scendebat.*

1179. By κλίμακος ἐνήλατα the steps or rounds of the ladder are meant, βίθρα being a mere periphrasis.

1185. ὡς κύκλωμα] The notion is, that the body was whirled round, or seemed to rotate in the fall from the violence of the stroke.

1189. οἱ παρ' ἡμῶν] A short way of saying οἱ παρ' ἡμῶν ἐξήλαντον ὅχους παρ' ἡμῶν. Cf. *Agam.* 521, κῆρυξ Ἀχαιῶν χαῖρε τῶν ἀπὸ στρατοῦ.

1191. ὅπλα is here used for ὀπλίτας.

1193—5. The confusion here described is borrowed from the catastrophes so familiar in the Greek stadium, and so graphically described in *Soph. El.* 723 seqq. Perhaps however 1195 is interpolated.

1196. ἔσχομεν] 'we stopped,' 'prevented,' Schol. διεκωλύσαμεν.

1199. καὶ νῦν γάρ] 'For that it is safe even now, is due to the care of some god.' This verse is wanting in many MSS. It will be observed that the result of the fight is not represented as final. *Inf.* 1229 Eteocles expresses his resolve to avoid further risk by meeting his brother in a *μονομαχία.*

1200, 1. The meaning of this distich is obscure. The omission of ἄν with the optative may be defended by a good many passages, e.g. *Aesch. Ag.* 535, 1347, and *Herc. F.* 1417, *Hel.* 991 (where ἐλευνὸς εἶην has precisely the same syntax). And ἐγὼ will have its proper emphasis in this sense: 'if (as you say) the gods are better disposed to us than before, so much the better for me,' viz. as offering a release from a compulsory residence in Thebes, whereas (*sup.* 236) the chorus were anxious to proceed to Delphi. There is a similar verse in *Agam.* 903, εἰ πάντα δ' ὥς πρᾶσσοιμ' ἄν, εὐθαρσῆς ἐγώ, 'I have no fear for the future.' There is a variant ἔχοιεν for ἔχουσιν. In this case, v. 1202 is an answer, 'the gods are favourable, and Fortune too.' Otherwise, the remark of Jocasta merely refers to the narrative of the messenger. The distich may have been interpolated to explain τὰ τῆς τύχης.

1205. ἀπολαῦσαι] 'To have suffered the consequences of my marriage with Oedipus and the evils resulting therefrom, in being deprived of his son,' viz. Menoeceus, *sup.* 1090.

1207. ἀνελθε] 'Revert to the narrative of the fight, and say what my sons are desirous to do now.'

1209. δεῦρ' αἰεί] 'Up to this point (but not further).' *Ion* 56, ὁ παῖς—καταξή δεῦρ' αἰεὶ σεμνὸν βίον.

1210. οὐκ ἐατέον] 'We must not stop there,' i.e. the limitation implies evil beyond it.

1213. ὑπασπιστοῦ] Cf. 1074, 1164. 'I must go,' he replies, as an excuse for not saying more; 'your son is without an attendant.'

1215, 16. The combinations ἄν γε and μή γε are rare. The latter is here a metrical convenience for ἤν γε μὴ, which occurs *Orest.* 1593. In the former case, οὐκ ἄν is in accordance with the common practice of the tragics; the γε is but an accident to the context; 'yes, I *am* withholding evil that is yet behind; and I am not going to tell it so close after the good luck you have had.' Compare *Orest.* 784, καὶ τις ἄν γέ μ' οἰκτίσειε. The Greeks had a great dislike to mix bad news with good; see the note on *Aesch. Ag.* 620.

1217. ἐξ] i.e. μετὰ, 'after good tidings.'—ἀλλὰ, supply ἀναγκάζεις με.

1223. ὑπῆρξε] Schol. ἤρξατο τοῦ λόγου.—ἀπὸ, see sup. 1009, *Orest.* 116. *Soph. Ant.* 411, καθήμεθ' ἄκρων ἐκ πάγων ὑπήμενοι, where the notion of watching from a lofty station is implied in καθήμεθα.

1224. κελεύσας] sc. τὸν κήρυκα. With this verb it is usual to omit the accusative of the object.

1226. This feeble verse is probably a spurious addition.

1229. μεθεῖς] 'remitting to you,' i.e. not exacting from you, this risk of losing your lives in battle. In the next verse μόνω is probable. Certainly the two next verses could not also have ended with μόνος. We might read in 1232 τῷδε παραδώσω λαβεῖν. Nauck has πόλιν. But the distich 1231, 2 could well be spared. The form κτάνω is doubtful.

1234. The μὴ shows that νίσσεσθε is here the imperative, and χθόνα must mean εἰς πάτραν. But there is a var. lect. Ἀργείαν.

1235. Perhaps, ὅσοι κείνται νεκροί, since the tragics do not use νεκρός as an adjective. This, with other indications of a later hand, makes it probable that the greater part of this speech is interpolated.

1237. ἐπήνει] he accepted, approved of, assented to the terms. With the next verse compare *Hec.* 553, λαοὶ δ' ἐπερρόθησαν, i.e. 'shouted applause.' But τάδε is somewhat strangely added as the object.

1240. ἐπὶ τοῖσδε] 'on these conditions the two armies concluded a truce, and in the open space between them they took solemn oaths for the leaders to abide by.' There is another reading and a good one, στρατηλάται. Cf. *Alcest.* 375, ἐπὶ τοῖσδε παῖδας χειρὸς ἐξ ἐμῆς δέχου. If we read ἐμμενεῖν,

the sense will be, 'that they would stand by it' (the agreement). The author may have had in view the ratifying of the oath in *Il.* iii. 270 seqq.

1244. ἐκόσμου] This refers to such badges, decorations, or even wishes and directions, as their friends added on each side.

1246. ἔσαν for ἐστήτην or ἔστησαν is unlike tragic usage in a senarius.

1249. A better reading, preferred by Porson, though with somewhat less authority, is λόγοισι θαρσύνοντες ἐξηύδων τάδε.

1250. βρέτας τρόπαιον occurs inf. 1473. It seems to imply a figure of a war-god of colossal size, and bearing emblems of victory. Sophocles has Ζεὺς τρόπαιος in *Antig.* 143, *Trach.* 303.

1255. ἀκμαὶ and ῥήξεις were technical terms in divination by fire. The pointed tips or forked division of the flames as they consumed the sacrifice, were especially noticed. The ὑγρότης, or clammy stain from imperfectly burnt meat, μυδῶσα κηκίς, *Soph. Antig.* 1008, was regarded as an unfavourable omen, because it implied that the gods did not like the proffered feast. The word νωμᾶν, 'to observe,' is so used in *Aesch. Theb.* 25.

1257. δυοῖν ὅρους] Two results were determined by observing the summit of the flame, viz. victory and defeat. It has been objected that these are rather Roman than Greek indications, and that a suspicion of lateness attaches to the narrative from the absence of illustration of these omens from the earlier Greek writers. Such a phrase as φίλτρ' ἐπιδῶν in 1260 might be criticized as unusual. And the concluding distich seems obviously spurious; possibly however κατ' ἄλλα δεινὰ might be read interrogatively. ('You won't?') Shall you then get tears as the terrible result of the conflict?' Compare *Bacch.* 1146, τὸν ξυνεργάτην ἄγρας τὸν καλλίνικον, ἧ δᾶκρυα νικηφορέϊ.

1264. Antigone is desired by her mother to leave her maiden employments, the dance and the embroidery, and to use her joint efforts with her mother to avert the threatened duel.

1266. κατάστασις] The sense is, 'The position of affairs brought about by the gods is not one that is furthered or advanced by dancing,' &c. But the expression is again unusual, and there is much in the dialogue following that does not resemble the style of Euripides.

1268. ἐκνεύοντε] The word is somewhat strangely used for 'going wrong,' 'deviating from the course of justice to cause mutual death.' So sup. 920, ἐκνεύει πάλιν. The metaphor is from one escaping from danger by swimming. In *Iphl. T.* 1330, ἐξένευσε is from νεύειν 'to nod.'

1280. φθάσω] There seems an ellipse of μεταδιώκουσα or κωλύουσα.

1282. After this verse nearly all the good MSS. add the line that occurs sup. 976.—Jocasta and Antigone here leave the stage together.

1288. πότερον] Perhaps πρότερον, 'which will kill the other first?' So Soph. *Trach.* 947, πότερα πρότερον ἐπιστένω. The following accusatives are somewhat irregularly used. The Greeks say αἰμάσσειν τινα δέραν, but not ψυχήν. From αἰμάζει we must imply ἀφαιρήσεται for the latter noun. Not less bold is πέσσεα αἰμάσσειν in 1300.

1297. δίδυμοι θήρες] The two brothers are compared to lions or wild boars. See *Orest.* 1272.

1299. δορί παλλόμεναι] 'excited by the fray.' He should have used καρδίαι rather than ψυχαί.

1304. τύχα] 'The fortune that awaits them, we may almost say, is now not far from mutual murder.'

1305. φάος] Schol. ἡ παρεστῶσα ἡμέρα διδάξει τὸ πέρας, καὶ τὸ μέλλον, ἤγουν τὸ ἀποβησόμενον.

1306. ἀποτμος] i.e. δύσποτμος, 'disastrous will be this slaughter, if their father's curse can make it so.'

1307. συννεφῇ] 'with clouded brow.' So in *El.* 1078, συννεφούσαν ὄμματα.

1310. Creon enters, apparently bringing the mangled remains of his son (1316), who had devoted himself to death, sup. 1010, 1091. He bewails his own bereavement and the danger that still surrounds the state. Of the fight between the brothers he has as yet heard nothing. Some peculiarities in the language may still be noticed, e.g. ἰέναι used intransitively (1312), and γέρων interposed between μετὰ and its case (1318). We have also λούσω προθῶμαί τ' in *Hec.* 614. For ἰέναι see the note on Aesch. *Pers.* 472, ἦσ' ἀκόσμου ξὺν φυγῇ. We may regard γέρων γραῖαν as almost one word, as in the formula τὸν αὐτὸς αὐτοῦ, &c. Yet ἦκω μετὰ γέρων γραῖαν cannot be said to resemble the style of Euripides.

1313. ἐμός τε γάρ] He was going to add, καὶ νῦν κινδυνεύει πόλις.

1320, 1. This couplet is weak in sentiment. It is quoted however by Stobaeus, *Fl.* cxv. 9. For εὐσεβεῖν θεὸν see Aesch. *Ag.* 329 and *Troad.* 85.

1323. It seems that we must construe κοινῷ ποδὶ μητρὸς, an unusual phrase for ἄμα μητρὶ. The natural order, κόρη μητρὸς, *filia matris*, appears indefensible.

1324. ἐπὶ] 'to meet what event?' This idiom usually takes an accusative of the person, but a dative of the thing for which the action takes place.

1326. εἰς ἀσπίδα, for εἰς μάχην, is again peculiar.

1327. ἀγαπάζων] i.e. κομίζων, 'in recovering the remains of my son.' Cf. *Suppl.* 764, φαίης ἂν, εἰ παρήσθ' ὄτ'

ἡγάπα νεκρούς. *Hel.* 937, πρόσσω σφ' ἀπόντα δακρύοις ἂν ἡγάπων. In many passages it nearly means 'to hug,' with the notion of ardent affection.

1330. For ἀγών περὶ ψυχῆς, a trial (or contest) of life and death, see *Orest.* 847, 878.

1332. For τὸ μὲν we might have expected κακὸν ὁ κακοῦ. Or perhaps (in explanation of οἱμοί) τὸ γὰρ σημεῖον κ.τ.λ.

* 1333. ἀγγέλου] This appears to be a different messenger from the other, though ὁσθα in 1357 might mean παρ' ἐμοῦ. The tragics, especially of the later age, were fond of introducing a double narrative; examples are, *Iphigenia in Tauris*, *Bacchae*, *Oedipus Coloneus*. In the *dramatis personae* ἕτερος ἀγγελοῦς is enumerated.

1337. δισσῶς] The usual tragic expression is μάλ' αὖθις.

1343. ὥστ' ἂν δακρῦσαι Nauck, with Hartung. The best MSS. give ὥστε δακρῦσαι, Aldus ὥστ' ἐκδακρῦσαι. See *Orest.* 1122. The house, says the chorus, would visibly and openly shed tears, if it had been possessed of sense.

1346. εἰ καὶ κ.τ.λ.] '(You might say that indeed) if you knew the misfortunes that have happened beside these.' Or we may suppose *aposiopesis* at the end of the verse.

1350, 1. Something has dropped out, e.g. μέγαν or βαρὺν after κωκυτὸν, and ἐπιβαλοῦ after κτύπους, the metre being dochmiac.

1353. αἰνιγμούς] See v. 50—2. A short expression for 'what an end of the marriage you made with Oedipus through his solving the riddle.'

1355. ἀρᾶς κ.τ.λ.] 'the contest resulting from the curse of Oedipus.' The question introduced by πῶς καὶ, as distinct from καὶ πῶς, asks for real information, as Porson well observes. So in *Hec.* 515, πῶς καὶ νῦν ἐξεπράξατε means, 'how did you kill her?' while καὶ πῶς would have meant, 'surely you did not kill her!'

1358. ὥστ' οὐχ] There are examples of this use, where ὥστε μὴ is the regular idiom, in *Hel.* 108 and *Soph. El.* 780. Here however the Scholiast seems to have read ὡς μὴ οὐχ, his explanation being ὥστε μὴ οὐχὶ πάντας εἰδέναι τὰ δρώμενα. The sense is, 'for the engagement' (viz. that related 1090 seqq.) 'took place so near the walls, that all the details are known to you,' viz. as within sight. By τὰ δρώμενα the imperfect seems represented, 'all that was being done.' See v. 1334.

1360—62. These verses are probably interpolated. See v. 1243.

1365. σὸς γὰρ εἰμ'] He regards himself as an exile, and as having resigned the tutelage of his national gods. —χθόνα, sc. τὴν σὴν.

1369—71. Probably interpolated: ὄση, for ὥς δεινῇ, would have been more appropriate with δυστυχίας. Like ξυμφορὰ, τύχη must here bear an ambiguous sense.

1375. The tragics do not say βάλλειν λίθον ἐς or ἐπί τινα, but βάλλειν τινα λίθοις. (See however *Orest.* 1349, φάσσανον δὲ πρὸς δέρῃ βάλλοντες.) Here we should expect ἀφείναι rather than βαλεῖν.

1376. This verse occurred sup. 756.

1377. πυρὸς ὥς] The signal of a torch thrown from a tower (*Ar. Ran.* 132) was familiar to an Athenian audience in starting the runners in the Lampadephoria.—σάλπιγγος, see *Aesch. Eum.* 537, *Soph. Aj.* 17.

1379. With ἐπὶ in the sense of hostile attack the accusative is more usual. According to Cobet, *Var. Lect.* p. 604, δράμημα, not δρόμημα, is the correct form. The former is read in *Aesch. Pers.* 249.

1382. ῥῖσσον] 'they made a rush.' Cf. *Il.* viii. 88, φασγάνῳ αἰσων, and xviii. 506, τοῖσιν ἔπειτ' ῥῖσσον, viz. σκῆπτροισι.—κύκλοις, they crouched behind their circular shields, that the darts might glance off without taking effect.

1385. στόματι] Words of aiming at take a genitive, as τοξεύει' ἀνδρὸς τοῦδε, *Soph. Oed. R.*, θύρους ἔσαν Πενθέως, *Bacch.* 1100. It is difficult here to explain the syntax of the dative.

1386. κεγχρώματα] Small circular openings in the margin of the shield were so called from κέγχρος, 'millet.' They were 'spy-holes,' in fact, to give a view of the enemy's movements under protection from his javelin.

1390. μεταψάιρων] Lit. 'in scraping away,' 'in removing from under him.' The rare verb ψαίρειν occurs in *Prom.* V. 402.

1393. παραδοθεῖσαν] Polynices, seeing a side-blow was offered at the foot projecting beyond the cover of the shield, took advantage of it, and aimed at it with a javelin (lit. 'met his adversary there with his dart,' Lat. *occupavit*). Compare *Il.* iv. 468, πλευρὰ, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη, οὔτησε ξυστῶ χαλκῆρεϊ. See also *Hes. Scut.* 334.

1394. δόρυ] This may be taken either as the subject or the object. We have περὰν πόδα, like πορεύειν, in *Hec.* 53. And the genitive is perhaps in favour of the transitive sense.

1398. διῆκε] *transisit*. See v. 1092. As however the best MS. omits βίᾱ, perhaps διὰ is the true reading, and ἀφῆκε or μεθῆκε λόγχην. But στέρνα ought, from the context, to mean ὦμον, not to say, that a man with a dart through his chest could not fight with a sword. It may be doubted whether the long lance or the javelin is meant. The hoplite sometimes carried a spear, sometimes two darts, δύο δοῦρε.

1400. ἐπὶ σκέλος χωρεῖ] 'he retires a step backward.' 'A man does this when, facing his foe, he draws back first one foot or leg, then the other *up to that foot or leg* (ἐπὶ πόδα, σκέλος), and so on. Whereas in hurried flight, quick march, etc., leg passes leg in quick succession." Mr Green on Ar. Av. 383.

1403. Cf. Aesch. Ag. 65, διακναιομένης τ' ἐν προτελείοις κάμακος.

1407. τὸ Θεσσαλόν] 'that well-known Thessalian feint,' a pretended retreat. The Thessalians had a reputation for cleverness, not only in magic arts but in war and domestic hardiness. Cf. *Elect.* 815, ἐκ τῶν καλῶν κομποῦσι τοῖσι Θεσσαλοῖς εἶναι τὰδ', ὅστις ταῦρον ἀρταμεῖ καλῶς, ἵππους τ' ὀχμάζει. In what sense Eteocles could be called 'conversant with Thessaly' does not appear.

1409. ἐξαλλαγείς] 'disengaging.'

1412. προβάς] 'advancing his right leg.' The accusative is here a form of the cognate, like ἐλθεῖν ὁδὸν, πόδα, &c. Cf. *Orest.* 1470, Μυκηνίδ' ἀρβύλην προβάς.—ἐνήρμοσεν, 'he locked it in the joints of the vertebrae.'

1418. ἐκεῖσε] 'in the other direction,' viz. to his adversary. See on 360. If πρὸς αὐτὸν be read, with the Schol., it will mean 'not observing what Polynices was doing.'

1430. Valckenaer regards this verse as spurious, sufficient mention being made in 1435 of the presence of Antigone.

1437. προδόντε] These are the words of Antigone, in regard to her marriage with Creon's son Haemon being left unaccomplished.

1438. For δύσθνητον it is likely we should read δυσθνήσκον, a participial adjective like the Homeric παμφαίνων, παμφανόων, which has no finite verb. See Eur. *El.* 843 and *Rhes.* 791.

1439. ὑγρὰν] Not 'pliant,' but 'damp,' 'clammy,' i.e. dying hand.

1442. ὁ δέ] 'But he, Polynices, was yet conscious' (had yet breath left in him), while his brother was dying. Porson reads ὅς δ' ἦν ἔτ' ἔμπρους, πρὸς κασιγνήτην ἰδὼν. There is a further antithesis between φωνὴν οὐκ ἀφῆκε and εἶπε τάδε. There seems an effort for pathos in this speech which is rather overwrought. See especially vv. 1452 and 1459.

1445. It would seem that νεκρὸν is here intended for an adjective, contrary to tragic usage. If we read κασιγνήτου, we lose in logic what we gain in grammar. Perhaps we may supply νεκρὸν ὄντα, or κείμενον.—φίλος γὰρ κ.τ.λ., 'for a friend became an enemy, and yet was still a friend,' i.e. a near and dear relative.

1461. ὡς νικῶντα] Supply ἔχοντες or προσποιούμενοι.

The repetition in ἔριν—ἦν ἔρις is careless. For οἱ μὲν—οἱ δὲ in apposition to ἔρις, see Aesch. *Prom.* 208—10, στάσις—οἱ μὲν θέλοντες, οἱ δὲ κ.τ.λ. Here again a participle like λέγοντες must be supplied. But there is much in all this that is not like the style of Euripides.

1466. εὖ δέ πως] See sup. 1126, *Iph. A.* 66. The general sense is, that when Antigone had retired, the Argive army rushed to arms; but the Thebans were prepared for them, and so fell on the enemy before they were ready to meet the attack. The syntax is, ἐφθημεν εἰσπεσόντες (ἐπιπεσόντες) στρατὸν οὐπὼ πεφραγμένον τεύχεσιν.—ἐπ' ἀσπίδων means 'leaning or sitting on their shields,' i.e. keeping close to them, ἐπ' ἀσπίδων παρατεταγμένοι, Thuc. vii. 79.

1470. ὑπῆσθη] 'stood his ground.'

1473. βρέτας] See v. 1250.

1477. Ἀντιγόνης μετὰ νεκρούς] The very same scene occurs in Aesch. *Theb.* 855 seqq.

1480. εἰς ἀκοάς] This is shortly put for ἥκει δυστυχία, καὶ οὐκέτι ἐν ἀκοῇ ἐστί.—For πτώματα, 'corpses,' see inf. 1697, *Orest.* 1196.

1485. The monody (threnos) of Antigone, like most examples of this composition, has much of wild wailing and emotional apostrophe (1495, 1501, 1509, &c.), which combine with some textual corruptions to render it obscure. The division into strophæ and antistrophæ has been attempted by Hermann and Nauck, but with doubtful success.

1486. ἀβρά] Supply προκαλύμματα (ἀβρότιμα πρ., Aesch. *Ag.* 673). The verb bears its proper meaning of holding up something as a covering. See *Iph. T.* 312, Hom. *Il.* v. 315, πρόσθε δέ οἱ πέπλοιο φαινοῦ πτύγμ' ἐκάλυψεν, xvii. 132, Αἶλα δ' ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας. Translate, 'Without throwing in coyness a veil over the clustering curls on my cheek, nor through maiden modesty ashamed to display the scarlet which mantles beneath my eyes, the blush on my face, I hurry along, a frantic mourner for the dead, casting all covering from my hair, and letting loose the saffron-dyed hem of my embroidered dress, an escort to the departed, with many a groan.'

1489. βάκχα νεκύων] Aesch. *Theb.* 831, ἔτευξα τύμβω μέλος ὡς θνιάς.

1491. κροκόεσσαν] Either from κρόκη, 'woof,' or κρόκος, *crocus* (saffron). See Aesch. *Ag.* 230, *Pers.* 661. Porson reads στολίδος κροκόεσσαν ἀνείσα τρυφάν. The Schol. seems to have read χλιδᾶς.

1495. ἐπώνυμος] 'it seems you were rightly named,' viz. from πολὺ νεῖκος. See sup. 636, Aesch. *Eum.* 90, κάρτα δ' ὦν ἐπώνυμος πομπαῖος ἴσθι. In σὰ ἔρις there seems an allusion to σὸν νεῖκος. There appears to have been a var.

lect. *κρανθείσ'*, but either the feud or the 'double slaughter' may be said *κρανθῆναι αἵματι*, 'to have been accomplished with a lamentable shedding of blood.'

1499—1503. There are serious corruptions in this passage; yet the general meaning is pretty clear. Antigone asks what composer of mournful strains she shall summon to sing a fitting dirge as she accompanies the three corpses. As *μουσοπόλοι* in *Alcest.* 445 is used for *ποιηταί*, we should perhaps read *στεναχᾶς*, and *τίν' αἰοῖδόν* for *τίνα προσωδόν*. Or we might transpose *τίνα προσωδόν στοναχαῖς μουσοπόλον δάκρυσι κ.τ.λ.* Schol. *τίνα θρήνον ἄξιον καὶ τίνα στεναγμὸν σύμφωνον τῆς προκειμένης συμφορᾶς καὶ τῶν τριῶν τούτων νεκρῶν ἀνακαλέσω*; Cf. *Ion* 359, *οἱμοι, προσωδὸς ἡ τύχη τῶμ' ἡ πάθει*.

1503. Perhaps, *τρισσὰ φέρουσα τὰ σύγγονα σώματα*.

1508. *φονεύσας*] 'thereby causing the death of the Sphinx the songstress.' It was said that she threw herself from the wall in vexation at the riddle being solved.

1510. *τίς Ἑλλάς*] Perhaps *τίς Ἑλληνίς*. This form occurs *Hel.* 257, *El.* 1076. But *Ἑλλάς στολή* also is used, *Soph. Phil.* 223, and elsewhere *Ἑλλάς πόλις*.

1512. *αἵματος ἀμερίου*] The order of the words is in favour of construing 'such open grief for so many misfortunes befalling the race of men.'

1514. From *Hel.* 1107, where the nightingale is similarly invoked, *ἔλθ' ὧ δια ξουθᾶν γενύων ἐλελιζομένα, θρήνοις ἐμοῖς ξυνεργός*, and *Ar. Av.* 213, *ἐλελιζομένα διερῶις μέλεσιν γέννως ξουθῆς*, it seems that we should here read *πῶς ἐλελιζομένα τίς ἄρ' ὄρνις*, 'what bird warbling what notes of woe?' As the text stands in the MSS., a verb is wanting, which is supplied on the conjecture of the editor, *εἶσιν*. Porson follows Musgrave in reading *ὄδυρμοῖς ἐμοῖς ἀχῆσει ξυνωδός*, and the Schol., with the MSS., recognises *ὄδυρμοῖς*, which however seems to be a gloss on *ἄχεσι*.

1518. *ᾶ*] the nominative, 'I who,' &c. The use of the future participle *διάξουσα*, without a verb of motion, is here very peculiar. (See the note on *Aesch. Ag.* 66.) The metre however, which is choriambic, requires a word of the same measure.

1527. Perhaps *γαλακτοφόροις* or *γαλακτογόνοις*. For *μαστοὶ γάλακτος*, 'breasts of milk,' seems no better Greek than *κάρα βοστρύχων*, 'a head of hair,' *Or.* 225, or *τράπεζα βορᾶς*, 'a table of food,' in *Oed. R.* 1463. Translate, 'On whom first shall I throw offerings from my hair by rending it? (Shall I place them) by the milk-giving breasts of my mother, or on the fatal ghastly wounds of my two brothers?'

1533. *ὅς ἐπὶ κ.τ.λ.*] 'Who in your chamber, after casting the mist of darkness on your own eyes, are dragging on a long-protracted life.'

1536. ἐν δερμίνουσιν δυστάνοις is the editor's correction for δερμίνους δύστανος or δύστανον. The metre is here bacchiac. — ἀλαίνων, κ.τ.λ., 'whose aged steps wander to and fro in the house, where you sleep on a miserable couch.' — πόδα is used like βῆναι πόδα, ὁδόν, &c. Compare Aesch. *Ag.* 82, ὄναρ ἡμερόφαντον ἀλαίνει, with inf. 1544, 5.

1540. The poet has introduced a 'sensational' scene in introducing on the stage the blind and feeble Oedipus, conducted by his daughter. The support of her hand is called βάκτρευμα, a word recognised by Hesychius, and explained ἐρείσματος. Cf. 1548. — δακρύοισιν, 'by your tears accompanied with most piteous wailing.' — λεχήρη, 'bed-ridden.'

1551. Perhaps στοναχαῖς, 'with groans,' or, if the verse was anapaestic, παρὰ γὰρ στενάχειν καὶ τάδ' αὐτεῖν.

1555. οὐκ ἐπὶ κ.τ.λ.] 'Not to reproach you nor to exult over you, but in grief do I say it,—your evil genius, weighted with swords, and fire, and miserable fights, advanced against your sons.' Similarly in *Agam.* 1478, Clytemnestra says that the murder was perpetrated, not by herself, but by the ἀλάστωρ of Atreus assuming her form. Some epithet to ξίφεσιν has perhaps dropped out like φονίοισιν.

1561. Perhaps τᾶν (τοι αὖν) should be inserted before ἔβας. 'You would indeed have been grieved, if, able to gaze at the chariot of the sun (i.e. not blinded), you had surveyed these corpses of the slain with the light of your eye.'

1567. τίθεσθαι δάκρυα may here be regarded as a synonym of δακρύειν. Cf. 1585. 'With tears and groans seen and heard by all, she went forth to bring to her sons the persuasive eloquence of a mother's breast,' i.e. to appeal to them as a suppliant by the breast that nourished them. This was a specially solemn act; see Aesch. *Cho.* 882. The combination ἰκέτις μαστὸς is peculiar; but ἰκέταν seems against the metre (resolved trochaic).

1570 seqq. ἡῦρε δὲ—*Ἀρης*] 'And she found at the Elean gate her sons in a lotus-growing meadow, fighting, like lions in their lair, with spears with all the fury of kinsmen (lit. 'fighting a common, or kindred, fray'), over wounds they had already inflicted (v. 1419), and pouring a now cold blood-offering of their gore, which the war-god handed and the god of death received as his portion.' So in *Agam.* 1358, the third death-blow dealt to Agamemnon is called a votive-offering to Hades. Here, as from dying persons, it is not warm life-blood, but a cold and chilled or congealed libation. Compare πάχυνά κουροβόρω, *Agam.* 1490. There is some doubt as to ἐπὶ τραύμασιν, which may be construed with λοιβάν, 'a libation over their wounds.' So ἐπισπένδειν νεκρῷ, *Ag.* 1366.

1580. ὅστις] i.e. ὅστις ἐστὶν ὁ τελευτῶν τὸ πρᾶγμα ταύτη. Aesch. *Cho.* 298, Διόθεν τῇδε τελευτᾶν, ἣ τὸ δίκαιον μεταβαίνει.

1587. γάμων φερνάς] 'In assigning a marriage-portion to Haemon, and the hand of your daughter Antigone.' Eteocles had named as his heir, after Creon, Creon's son Haemon, who was already affianced to his (Eteocles') sister Antigone. On the death of Eteocles, Creon succeeds to the sovereignty of Thebes in place of his yet unmarried son, who would have become entitled to it by his marriage; Creon being his natural heir, as the nearest relative; see sup. 700.

1590. οὐ μὴ ποτε—εὖ πράξειν, i.e. ὅτι οὐ μὴ εὖ πράξει (πράξει), 'that there was not a chance of this state being prosperous so long as you continued to live in it.' The idiom with the infinitive is unusual, but it follows logically from the direct use of οὐ μὴ with a future, e.g. *Soph. Oed. Col.* 177, οὐ τοι μῆποτέ σ' ἐκ τῶνδ' ἐδράνων, ὧ γέρον, ἄκοντά τις ἄξει.

1593. By οἱ ἀλάστορες οἱ σοὶ, 'those demons of evil that attend on your curses,' Creon expresses the same notion of a haunting ban that Oedipus himself had imprecated upon him on being urged to leave the city, *Oed. Col.* 756, 787, ἀλλὰ σοὶ τὰδ' ἔστ' ἐκεῖ χώρας ἀλάστωρ οὐμὸς ἐνναίων δέ.

1598. ἄγονον] 'yet unborn.' The tautology after μητρὸς ἐκ γονῆς is thought to be satirized in *Ar. Ran.* 1184, where Oedipus is called ἀθλιώτατος, ὄντινά γε, πρὶν φῦναι μὲν, 'Ἀπόλλων ἔφη ἀποκτενεῖν τὸν πατέρα, πρὶν καὶ γεγενῆναι.

1599. γένεσθαι] 'that I should become.' There are undoubted instances of the aorist infinitive in a future sense, after verbs of hoping, predicting, praying, expecting, &c. Madvig (*Adv. Crit.* i. p. 177—181) doubts this, and he would explain *Agam.* 657, Μενέλεων—προσδόκα μολεῖν, 'expect that he has already set out from Troy.'

1601. νομίσας κ.τ.λ.] 'regarding me (unhappy wretch that I was!) as his enemy,' viz. because he was destined to meet his death by my hand. For δυσδαίμονα there is a var. lect. πεφυκέναι, which the Schol. seems to have found.—κτείνει, i.e. ἐκτείνει, 'was for putting me to death,' cf. sup. 22.

1604. οὐ κ.τ.λ.] 'From which fate however we are (were) saved (as I would I had not been!); for I could wish that Cithaeron had sunk down to the lowest abyss, for not then causing my death! no! instead of that, ill-luck made me a slave in the house of Polybus as a master; and then, after murdering my own father, I came to marry my mother.' The passage may have been interpolated; the phrase δουλεύειν ἀμφὶ τινα (for παρὰ τινι) is unusual, and the fact is nowhere mentioned by Sophocles, that Oedipus ever was the slave of Polybus.

1611. ἀρὰς—δούς] 'Having received an ancestral curse'

from Laius, and handed it down in turn (i.e. as if a family possession) to my sons.' As in the family of Atreus, so in that of Oedipus, there was a prior ban that was believed to have brooded in the family, and to have developed itself in the later woes. Thus, according to the Schol., Pelops was said to have cursed Laius, because Laius had carried off his son Chrysippus. To this double curse Aeschylus alludes in *Theb.* 829, ὦ μέλαινα καὶ τελεία γένεος Οἰδῖπου τ' ἀρά.

1612. οὐ γὰρ κ.τ.λ.] 'For I am not by nature so devoid of sense as to have carried out, as I did, these deeds of violence against my own eye-sight and (by cursing them) against the life of my own sons, had it not been for some god.' As a rule, the Attics say either οὕτως ἀσύνητον ἦν, ὥστε ταῦτα ἔδρασα (when a deed actually done is described), or οὐχ οὕτως ἀσύνητος ἦν, ὥστε ταῦτα δρᾶσαι. The usage with the indicative always assumes that something has been done. Here the poet might have said οὕτω συνετός εἰμι, ὥστε ταῦτα οὐκ ἔδρασα ἄνευ θεοῦ, &c. And this is doubtless the meaning of Oedipus, who alludes to his reputation for cleverness in solving the riddle.

1615. ὁ δυσδαίμων ἐγώ] is awkwardly repeated from 1608.

1618. ἀλλὰ κ.τ.λ.] 'Well then, with those whom men call my two fine sons. Alas! I have lost them. Or am I likely, as being myself yet young, to find a livelihood? Impossible! Why, Creon, do you thus utterly deprive me of life?'

1622. ἐλίσσας] 'twining,' see *Orest.* 1433, *Iph. T.* 1270, χέρα παιδνὸν ἐλίσεν ἐκ Διὸς θρόνων.

1623. ποτε] He means, τὸ πρὶν γενναῖον, 'my former good courage.'

1625, 6. σοί τε—ἐγώ τε] 'Well, as you have expressed your resolution not to clasp (lay a hand on) my knee, on my part I am not likely to allow you to stay in the land.' For χρῶσθαι, lit. 'to touch the surface' of any object, applied to supplication, see *Med.* 497, *Hel.* 831.

1629. Construe πατρίδα ἦλθε, i.e. ἐπῆλθε, πέρσων πόλιν. We might indeed take πόλιν πατρίδα here for πατρώαν. The verse seems an imitation of Aesch. *Theb.* 1016, τοῦτον δ' ἀδελφὸν τόνδε Πολυνεῖκος νέκυν ἔξω βαλεῖν ἄθαπτον, just as 1634 is taken from Soph. *Ant.* 29. The word ἐκβάλετε is addressed to the attendants.

1637. τὴν ἰούσαν] The best copies have τὴν εἰσιούσαν. There is no meaning in the simple participle; perhaps τὴν παρούσαν was written, and μένουσα (τὴν ἐπιούσαν) ἐν ᾗ was the syntax intended. Yet μένουσα—ἐν ᾗ μένει can hardly be right. Moreover, at v. 1673 Antigone asks whether she is expected to marry Haemon. There are reasons for believing the present ῥῆσις, or part of it, to be spurious. W. Dindorf rejects 1637, 8.

1645. θεσμοποιεῖς] 'Why do you enact new laws (or state-regulations) over a poor corpse?' This verse is perhaps an addition. By θεσμοὶ (Aesch. *Eum.* 651) something more than νόμοι, constitutional laws, are meant. Institutions promulgated by absolute authority are here perhaps invidiously so called.—The long dialogue following has many resemblances to the altercation between Antigone and the herald in Aesch. *Theb.* 1008 seqq., which in itself is thought to be an addition to the original play subsequent to and founded upon the *Antigone*.

1647. ὃς ἐπίθου] Hermann proposes ὃς πείθει.

1650. κυσίν] Cf. *Theb.* 1017, ἀρπαγὴν κυσίν.

1651. οὐκ ἔννομον] '(No), for the vengeance you are taking on him is not a lawful one,' viz. to leave any dead body unburied.

1652. οὐκ ἐχθρός] i.e. οὐ ξένος ὢν.

1653. The phrase (itself probably a late one) δαίμονα δώσω, 'I will give you your death,' occurs in *Iliad* viii. 166. Here the intended meaning is, 'Well then, he paid to fortune (i.e. the luck of war) the penalty of death.' But it is difficult to believe such a verse was composed by Euripides. The next is not much better, 'and now let him pay satisfaction in his (unhonoured) tomb also,' as well as by his death. From the contrast in καὶ τῷ τάφῳ it would seem that τῇ τύχῃ was intended to mean 'in his ill luck.'

1657. ἐγὼ σφε θάψω] occurs in *Theb.* 1031, and ἀπεν-
νέπω δ' ἐγὼ ib. 1056.

1662. οὐχ ἂ σοὶ δοκεῖ] We may supply πρακτέα ἐστί. In the next line, ἐκρίται ὑπὸ δαίμονος seems meant.

1666. For the accusative with τυχεῖν cf. Aesch. *Cho.* 701, κάκει κυρούντων δώμασιν τὰ πρόσφορα.

1669. τελαμῶνας] 'bandages.' *Troad.* 1232, τελαμῶσιν ἔλκη τὰ μὲν ἐγὼ σ' ἰάσομαι.

1670. σὺ] 'Whatever others may do, you shall not pay honour to this corpse.'

1672. οὐ μὴ appears necessary to the sense; but the MSS. give οὐκ εἰς, κ.τ.λ. Creon says, 'Do not get ill-luck for your marriage by the evil omen of groans for the dead.'

1675. Δαναΐδων μίαν] She threatens to kill her husband, and swears by a sword that she points to, that she means to do it. By this threat Creon is so far influenced that he orders her to go, v. 1682, without insisting further on so disastrous an alliance.

1678. ἐκπροθυμεῖ] seems an improbable compound. Perhaps, ποῖ καὶ προθυμεῖ, κ.τ.λ., the question being repeated from v. 1674.

1682. With the stern order to leave the country, Creon leaves the stage. The dialogue is (weakly and needlessly, it may be thought) prolonged by Oedipus, who approves of

his daughter's contumacy. She replies, that was the only course consistent with her duty to her father; for if she consented to the marriage, he would have to endure exile alone. Cf. v. 1589.

1686. καὶ τίς κ.τ.λ.] 'But, being blind, there will be no one to take care of you, father.'

1687. πεσὼν κείσθαι is a common metaphor from a throw in wrestling; cf. *Orest.* 1489, and ὑπτίασμα κειμένον πατρὸς, *Agam.* 1256. For πέδω there is a var. lect. θανάων.

1688. ποῦ] 'But where (in that case) is, i. e. what will become of, the great Oedipus and his famous riddle?' Cf. *Suppl.* 127, τὸ δ' Ἄργος ὑμῶν ποῦ 'στιν; ἢ κόμπτοι μάτην;

1692. σωφρονοῦσῃ] 'if she is discreet,' if she avoids notoriety, &c. Cf. 1740.

1695. ὧ μῆτερ] He is led by Antigone to the body of Jocasta, which had been brought in sup. 1482, with the corpses of her sons. He calls her 'most unhappy as at once a mother and wife.'

1696. πρόκειται] So *Theb.* 958, πρόκεισαι κατακτάς. A term equally applied to the laying out of bodies is ἐκτείνειν, which is alluded to in ἐκτάδην κείσθων. See *Hippol.* 786, *Aesch. Cho.* 970.

1697. πτώμα] See on 1482.

1705 seqq. The subject of *Oedipus at Colonus*, brought out ten years later, may be said to be here anticipated.

1722. ἰσχύν] 'in strength.' The MSS. add ἔχων, which Hermann ejected as a gloss. Cf. *Prom. V.* 557, ὀλιγοδρανίαν ἀκικυν ἰσόνειρον. *Ar. Av.* 687, ἀνέρες εἰκελόνειροι.

1724. ἐλαύνων] This is addressed to Creon, with whom, as in the *Oed. Col.*, Oedipus is on no good terms.

1726. τί τλᾶς] 'Why do you say, suffered? Does not justice keep an eye on the bad?' Hermann reads ἔτλας. The formula with the question is used, like τί δεῖ λέγειν, when it is useless to make some assertion. See *Alc.* 807, *Ion* 286.—ἀμείβεται, 'requite,' 'repay,' i. e. with evils.

1729. ἔβαν ἐπὶ μούσαν] 'who attained to a success in learning worthy of heaven.' So διὰ μούσας ἦξα, *Alc.* 963, εἶναι ἐν μούσας, *Hipp.* 452.

1731. ἀναφέρεις] 'you are bringing up again.' The Sphinx is called the reproach of Thebes (τὸ πόλεως ὄνειδος, *Theb.* 534) because the inhabitants were so long destroyed by her before any one could solve the riddle proposed by her. By τὰ πάρος εὐτυχήματα Oedipus' success in this respect is contrasted with the exile that then awaited him (ἐπέμενε), and now has befallen him.

1741. If this verse is rightly given to Oedipus, φεῦ expresses his admiration for his daughter's goodness of heart, which (she adds) will make her famous in respect to her father's misfortunes.

1744. ὑβρισμάτων] The insolent and cruel edicts of Creon for refusing burial to Polynices, and for banishing Oedipus. In the MSS. σῶν is wanting. Musgrave read σοῦ.

1747. σκοτία] 'secretly.' So Hermann for σκοτία.

1748. φάνηθι] Oedipus, as if loth to take his daughter into exile, either in earnest or to try her filial devotion suggests other courses as open to her,—to show herself among her companions, to go to the altars to pray, or to rejoin the festive company of Theban Bacchantes, among whom she formerly had danced. 'To do that' (she rejoins, 1757) 'were to do a thankless and ungracious favour to the gods, who care only for a willing heart.' Compare Aesch. *Cho.* 38, τοιάνδε χάριν ἀχάριτον—μωμένα.

1754. With στολιδόω, 'to put a border to a dress' (*Orest.* 1435), compare κηλιδόω, 'to mark with a stain,' *Herc. F.* 1318.

1758, 9. Nearly these lines occur *Oed. R.* 1524. Perhaps an accidental resemblance in the first of them induced the interpolation of the second from Sophocles.

1760. κατέσχον] 'checked,' 'suppressed.'—αὐτὸς, i. e. after putting down the Sphinx, I am myself put away, or sent off in disgrace. Hermann would read οἰκτρὸς οἰκτρῶς.

1764. The concluding lines, in which the appeal to Νίκη anticipates the favourable decision of the judges, are found also in the *Orestes* and the *Iphigenia at Tauri*.

Another formula concludes the *Bacchae*, *Andromache* and *Hecuba*. Of their genuineness in all cases doubts are entertained by the critics.

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